

THE CHRISTIAN CENTURY

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And as the path of duty is made plain,
May grace be given that I may walk therein,
Not like the hireling for his selfish gain,
With backward glances and reluctant tread,
But cheerful in the light around me thrown,
Walking as one to pleasant service led;
Doing God's will as if it were my own,
Yet trusting not in mine, but in His strength alone!

—Whittier

CHICAGO

The CHRISTIAN CENTURY COMPANY

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Monday of the week of publication.

THE CHICAGO CHURCHES.

There were two additions last Sunday
to the membership of Austin congregation
for which Geo. A. Campbell is min-
istering.

Evangelist H. E. Wilhite and wife have
closed the meeting in South Chicago.
There were six confessions last Sunday
night, making a total of 18 additions dur-
ing the meeting. Considering the diffi-
culties of the field and obstacles which
confronted the evangelist, these are ex-
cellent results. Pledges were taken for
the location of a pastor in order that the
excellent prospects of the work may be
realized.

There was one addition in the services
of the Englewood church last Sunday. C.
G. Kindred is the preacher.

Special services were held last Sunday
morning in the Sheffield Avenue Chris-
tian church at which over \$1,300.00 was
pledged on the indebtedness of the con-
gregation in about 20 minutes. Their
building has recently been artistically
decorated and some repairs made, so that
the congregation now has a very com-
fortable and cozy church building.

City evangelist Martin preached Sun-
day morning at the West End Church.
There were five additions, four of them
by confession.

Dr. Willett returned last Sunday to the
pulpit of the First church. Large au-
diences greeted him and there were four
additions to the congregation in the
morning service. He will be absent next
Sunday, attending the convention in Buf-
falo.

The quarterly convention of the C. W.
B. M. for the Chicago district was held
in the Sheffield Avenue Church on Thurs-
day, October 4th. In spite of inclement
weather, there was a good attendance of
representatives from the auxiliaries of
the city. City evangelist, Sumner T. Martin
delivered the address in the after-
noon for the C. W. B. M. and also for
the Christian Endeavor rally, which was
held at 8 o'clock. There was not the
usual attendance at the Endeavor Rally,
but nevertheless it was enthusiastic. The
absence of Miss Holmes, the president of
the Union, was a source of regret to the

endeavorers. Resolutions of sympathy
were adopted and sent to her. Vice
President H. F. Fetzer presided at the
rally, and W. D. Ward and W. R. Moffett
also had part in the program. The ban-
ner for attendance was won by the so-
ciety from the Evanston church.

A series of Monday noon lectures is be-
ing given during the fall in the Y. M. C.
A. auditorium, 153 LaSalle street. Octo-
ber 1st, Graham Taylor spoke on "The
Church and the Community," last Mon-
day, Wm. Bogen spoke on "The Public
School and its Social Extension." Next
Monday Miss Mary McDowell, Head Resi-
dent of University of Chicago Settlement,
will deliver an address on "The Settle-
ment Movement." No charge is made for
admission to these lectures and all men
are cordially invited to attend.

There was one addition last Sunday at
Hyde Park. The total receipts of the
church with its societies last year
amounted to \$4,600.00. The current ex-
penses were \$2,700.00. Contribution to
missions were \$537.54, of which \$160.00
was given to Chicago work. The mem-
bership, according to the books of the
clerk is 200, but according to the pastor's
working list it is about 160. There have
been 51 additions during the year, 12 by
baptism. There are now ten "members
of the congregation." Edward S. Ames
is the pastor.

There were three additions to the mem-
bership of the Irving Park church last
Sunday, one by confession. W. F. Roth-
enburger, the pastor, is vigorously for-
warding the fall work of the congrega-
tion.

Because many of the ministers will be
in Buffalo next Monday there will be no
meeting of the ministers' association. The
next meeting will be held the first Mon-
day of November in the Grand Pacific
Hotel.

THE SIMPLEST CO-OPERATION.

When Paul collected money from many
churches and carried it up to Jerusalem
for the relief of the needy saints he fur-
nished an apostolic precedent for some
sort of co-operation. Equally simple and
immediate is the co-operation of the
Cedar Grove and Bethel churches in
gathering the scattered brethren at Camp
Center and organizing them into a
church after the New Testament order.
If two churches are not sufficient to sup-
port an evangelist at the needy point,
twenty may join in the good work, as
they sometimes do, with a trusted min-
ister, a paper or a missionary society act-
ing as the intermediary, as Paul did. No
other principle is involved and no other
precedent is needed when two hundred
churches co-operate and send laborers in-
to a score of unevangelized fields. Of
course to do this necessitates an occa-
sional joint meeting of the co-operating
churches or of their regular representa-
tives to direct the work of the evangeli-
sts.

This is state missions. It is as scriptur-
eal, as practical and as neighborly as
was the co-operation of four men in carry-
ing a paralytic to the Savior. The weak-
est church should lend a hand, for the
disciples who have no church home and
the sinners who have no chance to hear
the way of salvation are in still worse
case. The stronger churches have here
a valuable opportunity for fulfilling the
law of Christ. No amount of zeal else-
where will justify negligence in this
nearest-home duty.

The accomplishment of the least of our
centennial tasks waits upon the fuller co-

operation of our people. Present this
simplest co-operation to the saints and
the churches that refuse to help through
more elaborate organizations. Strive to
get every church to work with some other
church or churches at this most patent
obligation. Labor zealously to bring
about such fellowship, in the conviction
that in itself it is as important as the
work which it accomplishes.

Two glorious fall months are before us
in which to engage all our energies and
enlist all our neighboring churches in a
splendid and united effort to evangelize
every county of every state in America.
We have the inspiration of substantial
gains in all lines in national co-operation
during the past year. Let us inaugurate
the new year of activity with immediate,
thorough and wide preparation for the
greatest and most numerous offerings
ever made for state missions.

W. R. Warren,
Centennial Secretary.

JAPANESE MISSION.

Mr. Frank Noatato Otsuka is now pre-
pared and eager to return to Japan to do
missionary work. As it is not the policy
of the Foreign Missionary Society to
send natives to foreign countries to be
in charge of mission work, he must se-
cure his own support. President A. Mc-
Lean, of this Society, has given him
hearty endorsement. He has asked me,
as his pastor, to receive all money given
directly to him or sent to me to defray
his traveling expenses to Japan. This
I shall gladly do, making proper ac-
knowledgment of the same through the
papers. This is a most worthy undertak-
ing and should meet with a ready re-
sponse of sympathy and money.

E. S. Ames,
5520 Madison avenue,
Chicago.

HIRAM COLLEGE.

The college opened Tuesday, Septem-
ber 25, with one of the largest freshman
classes in the history of the institution.
While the high schools are doing the
work, which in the past has fallen to the
preparatory department of the "small col-
lege," it is gratifying to see an increase in
the numbers of those who come to us
prepared to enter as freshmen. The out-
look for the future of Hiram College is
very promising.

G. A. Peckham.

GIFT TO THE DIVINITY HOUSE.

A conditional gift of \$10,000 has just
been made to the Disciples Divinity
House by Mrs. E. L. Ford, Nell B. Ford
and Estelle Ford. It is conditioned upon
the raising of an equal amount among
other friends of the Divinity House with-
in the next three years as a centennial
scholarship fund of \$20,000. Endowed
scholarship funds of \$2,000 each will be
distributed among the various colleges
and the income given to members of the
graduating classes to be used in study in
the Divinity School of the University of
Chicago. The income from each scholar-
ship, or \$100, will practically insure one
new student in the Divinity House each
year. A fund of \$20,000 will thus bring
ten new students each year. This is the
beginning of the centennial campaign of
the house for a scholarship fund of \$20,
000 or more, and for a building fund of
\$100,000. This gift increases the total
gift of the Fords to the Divinity House
to \$16,000.

Chicago, III.

Errett Gates.

The Christian Century

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EVENTS OF THE WEEK

Affairs in Cuba. There are clouds over the provisional government of Cuba. In fact, Cuba refuses to be pacified. It cannot be pacified many believe, until the whole island is

garrisoned by American troops. The first contingent of United States troops, 900 in number, arrived last week on board the transport Sumner. In the first flush of joy over American intervention the rebel leaders a week ago promised to disarm their forces at once. A few of the rebels have given up their guns, but the rest of them refuse to do so until the volunteers organized by the Cuban government have been paid off, disarmed, and disbanded. At Hatney, in the province of Puerto Principe, an attempt to disarm 400 insurgents commanded by Brig. Gen. Reynoso resulted in a refusal to give up their arms while the government volunteers retain theirs. The work of the disarmament commission in this district is fruitless. Meantime new trouble looms large on the horizon. The revelation that Palma and his cabinet appealed to Washington for American intervention on Sept. 8—almost at the beginning of the insurrection—has raised a storm of bitterness. Already Secretary of State O'Farrill has fled to the United States, and it is predicted on all sides that ex-President Palma will be compelled to follow him. The newspapers do not spare Palma in their criticism. La Lucha is especially violent, it says: "The revelations of the cablegrams of yesterday removed the cloak which covered the hypocrisy of the Palma administration. The light of truth penetrating the dark room of conspiracy reveals that the administration was incubating plots and counteracts in vain and infamous attempts to prolong its tenure in office, where, since the 1st of September, scarce ten days after the revolution began, the Palma administration sat and secretly planned to sell their country for a mess of pottage."

Control of the Duma. The Russian government is determined to control the next duma. In order to be sure of this all of the government employees in every grade have been ordered to abstain from aiding

the liberals. An elaborate spy system has been developed to watch the state employees and see that they vote for government candidates for the duma. Every civil service employee will be under espionage, his movements watched, his friends noted. If any employee is found to have disobeyed orders he will instantly be dismissed and his right to a pension forfeited. More than that, the government announces that if the electoral returns show anything like the success of the radical elements contained in the last duma the evidence will be taken as proof that the junior ranks of the civil service have disobeyed the government's order, the elections will be canceled, and the convocation of the duma be postponed for another six months. The government's order to its employees is recognized as the opening of

an aggressive campaign against its natural enemy, the so-called intelligentsia, or people who possess higher education, but who are without capital. These include a large majority of the government's enormous army of civil employees.

Meeting of Mayors. Perpetual franchises were declared by James M. Head, former president of the League of American Municipalities, to be "a crime against humanity," at the meeting of that body in Chicago. This characterization came after a paper read by Harry Nichols, of New York, dealing with franchise conditions in that city. Mr. Head qualified his statement, however, by outlining an ideal basis on which the perpetual franchise may prove more satisfactory than the limited term. The conditions specified were that the municipality should reserve to itself a profit-sharing clause whereby the public would get back a share of excessive revenues; the right to examine the books of the corporation, and the privilege of purchase after fair notice and at a fair price. With these provisions the perpetual franchise may be preferable to the limited one, under which the corporation managers are likely to lay wires to secure the election of a subservient mayor and council. Municipal ownership was discussed, but the league declined to take any action committing itself to either side of the question. Mayor Dunne of Chicago was chosen president for the year.

New Station for Chicago. A railway station that will take its place among the great transportation

centers of the world is to be built by the Chicago and Northwestern railway in

Chicago. The plans for the station, which will be located on the west side, between Madison, Lake, Canal and Clinton streets, were made public by W. A. Gardner, vice-president of the road. With two-thirds of the property acquired and the remainder in process of acquisition, the work of clearing the ground and constructing the building will begin next spring. Within two years from now it is expected that the railway will be operating from this station on a reorganized and up-to-date system of trackage. The big railway structure, with its twentieth century atmosphere, will invade one of the oldest sections of the city. Dozens of buildings which date from the Chicago fire will be razed to make way for it. Among the structures to go will be the old Gault house in West Madison street, known to Chicagoans of a generation ago as one of the city's leading hotels.

The Northwestern company is prepared to expend on this improvement of its Chicago facilities between \$17,000,000 and \$20,000,000. The company already has expended \$2,000,000 in buying the ground on which the station will stand and in acquiring strips of land along its new right of way. The remainder of the land yet to be purchased will cost in the neighborhood of \$2,000,000 or \$3,000,000.

From \$12,000,000 to \$15,000,000 will be expended on the station and the construction of new passenger terminals. From an architectural point of view the station building, it is promised, will surpass anything of the kind in this country.

Spanish-American war veterans from practically every state in the union are attending the third annual encampment of the organization, which began its sessions in Washington, D. C., this week. Since Saturday organizations

of the veterans have been arriving on every incoming train, and when the first session of the encampment was called to order by Charles R. Miller of Ohio, commander in chief, all of the eastern, middle western and southern states were represented by big delegations. Massachusetts, New York, New Jersey, Ohio, Indiana, Illinois and Oklahoma sent notably large delegations. Oklahoma will endeavor to have the next annual encampment held in the new state. The sessions of the encampment are being held in the national guard armory. After Commander Miller had called the session to order, Father A. K. I. Reaney, national chaplain, offered prayer. Henry B. F. McFarland, president of the board of district commissioners, welcomed the delegates. At the conclusion of his response to the welcoming address Commander Miller submitted to the delegates his report for the year. He reviewed his personal work as commander in chief and said he was assured there was a great awakening of interest in the organization, especially in the south, where many camps now are being formed. A tentative agreement to consolidate the organization with the Legion of Spanish War Veterans of Massachusetts is likely to be ratified by the convention.

Seventeen cars, traveling at the speed of a cyclone, swept around and around a twenty-nine mile

Death in Auto Race. for the glory of the Vanderbilt international automobile cup, and the train of dead and maimed they left in their smoke makes it almost certain that the mad exhibition of speed will be the last of its kind this country will witness. The record of its cost in lives is two men killed outright, a man, a woman, and a boy maimed so that they cannot live, and scores more crushed and injured. It was this that decided the racing board of the American Automobile association to declare this course never again would be used for a speed contest.

T. P. O'Connor, one of the leaders of the Irish parliamentary party in the British house of commons, was given an enthusiastic reception last Sunday in Boston, under the auspices of the local branch of the United Irish league. Mr. O'Connor delivered a stirring address upon the questions which are now agitating the Irish people.

EDITORIAL

In Essentials, UNITY; In Non-Essentials, LIBERTY; In all Things, CHARITY

PREACHERS OF DOUBTS AND FEARS—WHAT SHALL BE DONE WITH THEM?

Two kinds of preachers we do not care to hear—those who preach their doubts, and those who preach their fears. Instead of extinguishing the fiery darts of unbelief they help to get the burning tow through our shields. We have enough doubts and fears of our own without borrowing either from the preacher—whether he preach from the pulpit or from the tripod. We like to hear men, and read men, who believe something, men of positive convictions and without fear, because they trust in God. Negative denunciatory preaching which proceeds on the assumption that everything is unsettled, or that the men who are trying to unsettle everything are in the ascendency, with most of the brains and scholarship on their side, leaves a taste distinctly bad in the mouth of the hearer.

After a thoughtful reader has toilfully made his way through several columns of wails and lamentations, in one of our religious newspapers, over the degeneracy of the times and the threatening prevalence of destructive criticism, he is thankful of the privilege of reading a chapter or two in the New Testament to take the bad taste out of his mouth! If half of these Jeremiahs against the universities, the great scholars, and the "fledgling critics" amongst ourselves, are justified by actual conditions, Christendom is in a bad way, just now. If most of the grey matter of high quality, represented in the great seats of learning, and sources of culture, and makers of all the literature any body cares to read, is on the side of the opposition to evangelical Christianity, and our most intellectual and best educated young men are traveling in the same direction, things are surely in a bad way, and the ark of the covenant is tottering to its fall. If the universities of Germany have gone over en bloc to the enemy, and those of England and the United States have followed suit, and the "intellectuals" among the most conservative people in the world have joined the conspiracy to overthrow the faith once for all delivered to the saints, there are abundant reasons for doubts and fears, and the solemn lucubrations of our princes of walls.

If these things are so the humble believer may well tremble, and perhaps we can do nothing better than appeal to his prejudices and his fears for the salvation of his soul. Such deliverances, in the meantime, will give great comfort to the adversary. The educated man of the world, and the skeptically inclined, will not be slow to observe, "Yes, gentlemen, according to your own admission, the scientific scholarship of the world, and a majority of its deepest thinkers are against you, the handwriting is on the wall, the knell of doom is about to be sounded, all signs of the times point to the fact that a civilization without superstition is the next thing in order." The plain believer knows not what to think, meanwhile clinging desperately to his faith, through fear of losing it by the advance of a tidal wave.

Does it follow because a minister here and there gives up his faith in such doctrines as the Virgin birth and bodily resurrection of Jesus, that this is symptomatic of a general condition in the min-

istry as a direct result of the prevalence of destructive criticism? These pessimistic lamentations of our modern Jeremiahs are for the most part quite inex-
cusable exaggerations, unrelieved by the facts on the other side.

All of the scientific specialists and world renowned Biblical scholars are not with the enemy, by odds. The Christian faith has by no means lost its grip on the brains and culture of mankind. There are rationalists and anti-supernaturalists in the professorial chair of most of the continental universities; but even these have done good work in the literary and historical fields of Biblical investigation. All of their findings have not been harmful to the faith. There is but one destructive critic in England of any note, Prof. Cheyne of Oxford University, and when he undertook to edit a Bible dictionary on radical lines, he was compelled to call upon the Germans to do nearly all of his destructive routing, that he did not do himself. W. Robertson Smith and A. B. Davidson, men of great learning and exceptional brilliance, who pioneered the Higher Criticism in Scotland, were intensely evangelical in faith and practice. George Adam Smith, Prof. S. R. Driver, Prof. Sanday, Principal Fairburn and Dr. Horton of Hamstead, are as firmly grounded in the supernatural foundation of our holy religion as the most evangelical among us dare claim to be. To speak of these men as destructive critics who are seeking to undermine the faith by tearing the Bible to pieces, is an injustice to good men and an outrageous abuse of language. These men are among the best friends of faith, because they belong to the company of its most enlightened advocates.

There are a few rationalists in the chairs of our American universities, but the "big schools" themselves are not engaged in a rationalistic propaganda. American criticism, for the most part, is constructive and evangelical. Very little of it is destructive in any allowable sense of that term. Criticism has never been a wicked conspiracy to overthrow the faith of men in the word of God. It has been an honest aim to ascertain the truth about the Bible in its historical and literary aspects. We are not bound to accept all its conclusions, we have a right to criticize the critics, if it suits our purpose, but the luxury of being mistaken is not peculiar to the critics. If it were not that allowance must be made for religious prejudice and theological bias and the frantic opposition of conservative instincts to the slightest change, some severe things might be said of the assertion continually thrust into our face to the effect that there are fledgling destructive critics among us engaged in a conspiracy to overthrow the faith of the brotherhood in the integrity of the Word of God. The truth is there is not and never has been any destructive criticism among the Disciples of Christ. The only thing resembling destructionism among us has been a strenuous effort to destroy the critics, and thus to save the brethren in advance from their baleful influence. The fact is we have been too busy saving sinners and confirming saints to feel any special need of this kind of salvation.

Either this ceaseless racket about the ravages of destructive criticism should cease, or information a little more specific and definite should be given as

to who these men are, where they are, and what they are doing to overthrow the faith of the people.

This article has not been written as an apology for any kind of criticism, higher, lower, destructive or constructive, but in defense of faith and an enlightened optimism. When the facts are known the alarmist and the hunter of man's nests will be out of a job. "Fear not little flock it is your Father's good pleasure to give you the kingdom."

J. J. H.

THE PALESTINE TRAVEL STUDY CLASS.

The final circular of information in regard to Professor Willett's Palestine class has now been issued. It gives the itinerary of the trip and suggestions to the members. The instruction sheets have been prepared monthly, and are being used not only by members of the party, but by many others. They cover the subjects of biblical geography and history, the story of Palestine in all the periods since the Hebrew conquest, the people of the land, the results of research in Bible lands, and a study of Egypt and Sinai. The registered members now number more than twenty. Recent additions are Rev. Edward L. Smith and wife of Seattle, Wash.; Pres. McLean and wife of Berkeley, Cal., and C. C. Chapman and son of Fullerton, Cal. The class will sail on the White Star steamship Republic February 2d, and will finish its work at Naples May 10th. Only a few additional names can be received, as the class will not be larger than thirty.

THE BUFFALO CONVENTION.

Before this issue of the Christian Century reaches its readers, the National Convention of the Disciples of Christ will be in session. Already the advance guard is on the way. Delegates from the Pacific Coast and the Northwest have passed through this city on their way. In another day the special trains will start from a dozen cities, Chicago among the number. If all signs may be trusted, the attendance will compare favorably with that of any gathering in our history.

It will be a convention of great importance to the work of the Disciples. It is held in the Empire State, a territory where we have never been strong, and where it is the more important that a decisive and permanent impression shall be made. It is true that Buffalo is a long way West of New York City, but its relations and tendencies are eastward, and the East will learn of a gathering there much more quickly than if it were held at Pittsburg or Richmond.

Then, too, there will be present a large number of our own people for the first time. To some the opportunities of these gatherings are only presented when they are brought within a short distance. Others have recently come among us, or grown old enough to take an interest in such assemblies. To them it will be a first experience. Of this number many will be young ministers, watching for the first time the workings of a National Convention, and making their estimates of the men of whom they have heard and whom they now meet.

That the gathering will be all that the most sanguine have hoped for it we make

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no doubt. There is a momentum which carries an increasing company to these convocations from year to year. If any minister has not planned to go, and it is within the range of possibility, there is still time to redeem the oversight. Of course his church will see that he has the time and the funds to make the trip. No church that is able to have a competent preacher can afford to do less than this. It is one of those reasonable and self-rewarding courtesies which a self-respecting church owes a worthy pastor. Whatever expense is involved in sending him and filling the pulpit while he is away, comes back many fold in inspiration and better work.

If the minister gains new life from the convention, it goes with the saying that all of his people who can go will find it a great privilege. "Meet your friends at Buffalo."

H. L. W.

THE VISITOR.

It is difficult to gather up the impressions of a trip to the Pacific Coast, such as that from which the Visitor has just returned. It is impossible to give them adequate utterance. Like a boy with a new diary, he went away resolved to record his impressions as he went along, and send them back to this column. But the exigencies and exactions of a dozen or more courses of lectures, usually two and sometimes three a day, left little time for anything but the business in hand. But the total impression is that of two months spent under cloudless skies in a land where the bursting bloom of spring had sobered itself to the fruitfulness of summer without losing its charm, and where the people delight in a hospitality which would make even a wilderness seem beautiful.

The California conventions, north and south, were models of careful preparation, business-like promptness, perfect harmony of sentiment and action, and spiritual power. At Santa Cruz the large convention hall at Garfield Park, the property of the Disciples, was filled forenoons and evenings with alert and enthusiastic audiences, attending to the business or listening to the convention addresses. Such men as J. H. McCullough of Irvington, A. C. McKeever of Fresno, P. C. Macfarlane of Alameda, E. W. Darst of Berkeley, W. F. Reagor of Sacramento and a host of others, such as Northern California holds, could make a great convention anywhere. The chief interest of the year centered in the work of reconstruction in San Francisco. With a courage which is nothing less than sublime our forces there have determined that the new San Francisco shall have a representation in church equipment worthy of our strength. The church of which F. S. Ford is pastor was completely destroyed. The other, to which R. L. Cane ministers, suffered but little. The church in Oakland, whose pastor is T. A. Boyer, is in great need of more adequate quarters. A fund of \$100,000 is needed at once to meet the emergency. The convention wisely appointed a commission to have this matter in charge, and W. H. Martin of Santa Barbara was called to act as its representative. No more suitable man could be found. He is one of the trusted men on the coast. The American Christian Missionary Society has promised to aid in the enterprise of establishing our cause in the new San Francisco in a worthy manner. It is the moment of opportunity.

The report of the Berkeley Bible Seminary was full of encouragement. Dean Van Kirk is building up a school which will be a strength to all the churches on the coast. The co-operation with the Pacific Theological Seminary is an admirable feature of the plan. All the New Testament instruction for both institutions is given by Professor Van Kirk. He is assisted by Dr. Shepherd, the pastor of the Berkeley church, and by A. M. Elston. President McAnnaney is gathering an endowment, and the future is bright.

* * *

The Southern California convention was held at Long Beach, the day sessions at the church, and those of the evenings in the huge pavilion at the pier. It appeared nothing less than audacious to attempt to fill such an auditorium, and yet it was done. Frank K. Lewis, the tireless secretary of the board, aided by such men as C. C. Chapman of Fullerton, President A. C. Crawford, A. C. Smither, Jesse P. McKnight and J. N. Smith of Los Angeles, W. L. Porterfield of Long Beach, W. G. Conley of Redlands and F. M. Dowling of Pasadena, has done notable work in building up the churches. The offerings made on the Sundays of the convention were enthusiastic tokens of the spirit which pervades the brotherhood in that region. The papers and addresses were of a high order, notably the communion services led by F. M. Dowling and A. C. Smither, both men who are loved as leaders of whom any state might be proud.

* * *

One of the delightful episodes of the convention was the session devoted to educational matters, in which a resolution was passed accepting the offer of the trustees of Pomona College to co-operate in making it a representative Christian College, on the plan outlined in the Christian Century some weeks ago. President Eates was present and found his program more than carried out by the convention. It was a notable step forward in our educational enterprises, not only on the coast, but as an example to be followed elsewhere.

* * *

Among the visitors from out of the state, Secretary Rains of the Foreign Society and Ranshaw of the Home Board, rendered most valuable service. Mrs. Louise Kelly and Miss Bertha Mason represented the work of the C. W. B. M.

A Business men's Banquet was held one evening during the convention. About fifty of the leading preachers and business men were present.

F. M. Kirkham, formerly editor with this paper when its name was the Oracle, and F. G. Tyrrell, now practicing law in Los Angeles, were on the program at Long Beach.

* * *

Only a hint has been given in this rapid and superficial sketch of two great conventions. California could well set either of her recent meetings in comparison with any state convention among the Disciples, and be proud of the result. The ministry of the state is alert, progressive, open-minded, harmonious. The day has passed when California was the happy hunting ground of the minister who had lost his job or his character. Such now leave the state, or the ministry. The Pacific Christian is a constructive and unifying force. The churches are happy and are growing. The disaster wrought by earthquake and fire will

soon be forgotten. The future of our cause in the Golden State no man is bold enough to forecast.

The Interior presents Dr. Van Dyke's own authoritative version of the stanzas which at Des Moines in May he proposed as an addition that would really nationalize "America"—making the hymn picture the whole country and not New England alone. All the reporters' versions printed in the newspapers have been imperfect, although they have nevertheless had wide acceptance and have been sung in many churches. One publisher undertook to copyright a garbled form. But Dr. Van Dyke writes: "I do not wish nor intend these verses to be copyrighted at all. If they are worth anything, I wish them to be a gift to the public."

I love thine inland seas,
Thy groves and giant trees,
Thy rolling plains;
Thy rivers' mighty sweep,
Thy mystic canyons deep,
Thy mountains wild and steep,
All thy domains;

Thy silver Eastern strands,
Thy Golden Gate that stands
Fronting the West;
Thy flowery Southland fair,
Thy sweet and crystal air,—
O Land beyond compare,
Thee I love best!

THE BEST YEAR YET.

During September the receipts of the Foreign Society amounted to \$47,393, a gain of \$11,855 over the corresponding month 1905. This was one of the best months of the whole year. The books of the society closed for the missionary year, September 30th, with total receipts amounting to \$268,726, a gain over the previous year of \$12,804, or more than thirteen per cent. The churches, as churches, gave \$109,018, an increase of \$13,517, or more than fourteen per cent. This is the largest gain made by the churches, as churches, in the history of the society in any one year. The Sunday schools gave \$66,809, a gain of \$4,992. The gain in what is known as regular receipts was \$13,053. There was a loss in annuities of \$3,212. What is most gratifying is a gain of 344 contributing churches. Seventeen new Living-Link churches were enrolled. We have now seventy-six Living-Link churches. And four individuals are supporting a missionary each and two colleges support a missionary each. Altogether we have eighty-two Living-Link missionaries. Fourteen new missionaries were sent out. Altogether it was by far the best year in the history of the society.

F. M. Rains, Sec.

Life is too short to waste
In critic peep or cynic bark;
Quarrel or reprimand:
'Twill soon be dark;
Up! mind thine own aim, and
Good speed the mark!

—Emerson.

The Sunday schools of the First Christian church of Shelbyville, Ind., H. O. Pritchard, pastor, and the First church of Greenfield, Ind., V. W. Blair, minister, have arranged for a friendly contest to begin the first Sunday in October and last six months.

What the Church Needs

By William Thomas Laprade

The present day world owes the church of Jesus Christ an incalculable debt, but it ought to be a ten-fold greater debt than it is. Little good can arise from debating whether the influence of the church is on the wane or still in the ascendancy. It is an incontrovertible fact that the influence of the teachings of Jesus is felt far less in the life of the people today than it ought to be felt, when we consider the magnitude of the apparent effort which is being displayed with the professed aim of spreading his gospel. The returns in righteousness and love as manifested in the life of the people, and even in the number moved to definite action is not commensurate with the means and labor expended. Doubtless a partial reason for this can be found in the fact that the church organization has not yet reached the ideal in the expenditure of its means and the generalship of its forces, but it does not require the faculties of a seer to discern more far reaching defects innate in the forces upon which has fallen the task of perpetuating the truth as he taught it. Those are the things which must be reached, if any remedy for the present condition shall prove effectual.

Much is being said about the scarcity of young men who are preparing for the ministry. Ministers are being urged by religious writers to persuade young men to take up this work. Churches are being advised that they should pay larger salaries in order to attract young men with stronger intellects and to make it worth while for them to train themselves for the work of a minister. It is an accepted fact that ministers are for the most part poorly paid, and ministers, at least, can easily see the need for reform in that direction, but the remedy of the disease which we are discussing has nothing to do with the salaries of those who preach. While it is entirely proper that ministers be better paid, since theirs is the most beneficial labor in the world, yet the church has not hitherto been built nor will its progress in the future be effected by men who require a salary inducement to persuade them to take up its work. It is easy to see that the church needs more men for its work. There are fields for twice as many men as are now actively engaged in preaching the message of Jesus. However, not neglecting to emphasize the quantity phase of the need of men, it is more essential that the church be certain of the quality of the men who engage in its work. One Paul can do the work of a hundred who are weak in the faith. In securing the right quality of the men who engage in the work of the church lies the solution of the other problem, the securing of a sufficient quantity. The reason why young men do not enter the ministry today is not because they are not paid a sufficiently large salary. If any are prevented from taking up the work from such reasons, the cause is as well off without their assistance given under such circumstances. It will always mean a pecuniary sacrifice for a man capable of doing the work of a minister to give himself to the work. Again, if any turn back from the ministry because of the sacrifices and hardships of the life, the church can easily afford to lose such cowardly laborers. There will never come a time when it does not mean a sacrifice of ease and some of the luxuries

of life for a man to engage in the work of a Christian minister. The reason why young men who are capable do not enter the ministry is more deeply rooted than the things I have mentioned. It is because they do not believe strongly enough in the things for which Christianity stands; they do not conceive clearly enough the principles which Jesus taught and exemplified; their vision does not compass the ideal which Jesus set for man; they do not feel the sympathetic love for man which throbbed in the heart of the Master. The affections of the young men are set on things beneath instead of on things above, and it does not help matters to use the things beneath as a bait to induce them to undertake the higher work. The church does not need to pay larger salaries nor to make the life of a minister easier to secure more young men, it needs to convert the young men. The reason why Harry Smith and William Jones enter the professions and spend their lives in winning dollars and achieving a name, instead of entering the ministry to win souls and achieve life, is because they have never been made to understand and appreciate the work of the ministry. It is impossible to believe in and understand and appreciate Jesus to any extent without having a desire to aid in his work. We need to remember the truth which Jesus stated so emphatically in his conversation with Nicodemus: "Ye must be born again."

The church naturally and properly looks largely to the ministers to define its ideals and point the way. We who are ministers are too often not measuring up to our opportunities. We are laboring to secure the verbal assent of men to our doctrines and their names for our church rolls, things not without merit if in doing so we did not too often overlook the unconditional surrender which Jesus demands and the necessity for an absolute change of life, a new birth, which he taught. They of tomorrow will to some degree inherit the tendencies of us who live and teach today. We are training the teachers who will take up our mantles. Is it not natural, therefore, to look for the cause of the prospective lack of teachers in the church, and more particularly in those who now have the responsibility of its ministry? If the young do not believe strongly nor conceive life aright, if they do not have the highest ideals nor experience the passion for men which they ought, to whom should the blame be imputed except to us who have accepted the responsibility of teaching them?

We cannot teach others things which are not a part of our own lives. If the need of the church of tomorrow will be ministers, the need of the church of today is ministers to train those ministers. If we instill belief into the young men whom we teach, it is absolutely necessary that we believe. There must be nothing indefinite or in the least doubtful about our belief. We may not be able to understand the nature of the personality nor comprehend the workings of his mind, but we must be ready to face the world and declare without hesitation that there is a Divine Personality who made the worlds and holds them in the hollow of his hand. We must be ready to show that instead of conflicting

with the demonstrated conclusions of science and philosophy this notion is the most reasonable thing in the world when viewed in their light. If we accept the task of convincing the world that Jesus was that Divine Personality revealed as man to men, we must not equivocate, but must face the responsibility squarely. We cannot for a moment say that perhaps he was one of the prophets, but like Peter we must ever be ready to affirm that he is the Christ, the son of the living God. If we hope to impart to others the principles which Jesus taught, we must not doubt, nor deprecate, nor attempt to explain. The reason why we are trying to teach them at all is because they contain no *ifs* nor *but*s. His principles are universally valid. Love and mercy as he taught them have no limit of time or circumstance. If we hope to convince Jones that it is his duty to love, we must not begin by explaining that there are times when he should hate. In the parable, the Samaritan carried succor to the Jew. If we hope to make the ideal of unselfish service which Jesus has set for us mean anything to the world, we must teach it as a part of our lives. We must not allow the preacher the privilege of accepting the charge with the larger salary solely because of the benefits which would come to himself. It may be that he can render greater service where the larger salary is paid, but it is the service and not the salary he must consider if he attain the ideal which Jesus taught. We cannot approve that a man practice law or run an engine or build a house or raise corn solely for what he receives for himself. He must build houses or raise corn or practice his profession or follow his trade in order to serve mankind. It may be that the man who follows his profession in order to serve shall receive more for himself than the one who acts from selfish motives, but his motive must be unselfish service if he measures up to the ideal which Jesus set. Finally, in addition to teaching love as the supreme guiding principle of life we must do more. There must be in us a vital burning interest in the welfare of mankind. Jesus died to convince the world that this interest was in him. We must toil and sacrifice and if necessary suffer to convince those who are intrusted to our charge that this interest still abides in him and in us.

If such things characterized our work, and therefore the lives of those we taught, there would be no more inducements needed to bring men into the ministry. Rather the task would be to supply with fields those who would come voluntarily.

Washington, D. C.

It is not what a man gets, but what a man is, that he should think of. He should first think of his character and then of his condition. He that has character need have no fears about his condition. Character will draw after it condition. Circumstances obey principles.—Beecher.

Why should we live half-way up the hill and be swathed in mists, when we might have an unclouded sky and a visible sun over our heads, if we would climb up higher and walk in the light of His face?—Alexander McLaren, D. D.

Church Finances

Caspar C. Garrigues

"Church Finances" confronts us as a real, a difficult and a far-reaching problem, rightly pressing a demand for thoughtful and prayerful consideration and for right solution. The necessity for such solution is two-fold. There is the need of money—much more money. Meager salaries, scanty missionary and benevolent offerings and pitifully inadequate material equipment of our churches are confronting us as facts and not as theories. Then there is the greater need of spirituality—much more spirituality. "Church Finances" means infinitely more than finances for the church. The entire financial problem must be lifted from the low level of the pink tea and the grab-bag not to a business basis, but rather to a spiritual foundation. Financing the church is to be as vitally and as fundamentally a spiritual exercise as is prayer. Given spiritual motive and scriptural method and the greater the offering the greater the proof of love. Given mixed motive and cheap method and the greater the fund the greater the fuss.

Now the practicability of a right, and therefore permanent, solution, must not be lost sight of. The idea that "church finances" must be and must continue to be a distressing bugbear is born of ignorance and of doubt and of fear and of stinginess and of dishonesty. Let knowledge and belief and courage and liberality and honesty have a fair hearing. There are many obstacles in the way of a speedy solution of this vexed matter, but obstacles are not necessarily discouragements; and if not discouragements they are not hindrances. My conviction that right methods intelligently and persistently and devoutly employed will lead to permanent success is based upon observation and experience as well as upon the instructions of inspiration. Such conviction brings to us a sense of the duty of earnestly setting about this important and neglected business of the King. The duty of working out a solution belongs in an especial manner to the minister and the recognized leaders of the several congregations. Or, shall I say the duty of accepting and applying the solution already given devolves upon these disciples?

Various methods of providing money for the cause have been and are in vogue. I call to your attention five of these:

First. State Appropriation.

This method, employed in countries where there is union of state and church, requires no discussion here.

Second. Endowment.

Also this method concerns us only to a limited degree. We may say, however, that a church is unfortunate (ordinarily) that has a heavy endowment fund. One of the finest church edifices in West Philadelphia built and heavily endowed by one rich woman, houses a congregation that is small, inactive and apparently "at ease in Zion." Colleges should be, must be, endowed but a church is not likely to develop normally nor to serve heroically unless she is allowed to be self-supporting. To remove her problems is, eventually, to remove her candlestick.

Third. Begging.

Some churches have preachers who are expert beggars and they (churches and preachers) seem proud of the fact. I have had ministers (?) come to my door in Philadelphia begging for "two cents or more, please, to help build a

church." And they were going from door to door and from street to street and from day to day and, I fear, from bad to worse. Little children are sent out with "mite boxes" from house to house. I have been accosted by them on the street. We have been begged for a brick for a church at some unknown corner; for our signature (and, incidentally, a dime) for a name quilt; for a few shingles (only a dollar's worth) to help cover a little church at Obscurity. Chain letters and chain cards helping to fasten chains of pauperism upon the church—what shall I say of these? They have filled our waste baskets but they never fill our Lord's treasury. Happily these beggars and begging methods seem to be passing. A beggar is a pauper and a begging church becomes a pauper financially and, "more's the pity," spiritually. The begging method puts her in a grossly false light before the community. The church of Jesus must be a queenly giver not a plebeian beggar. She must stand in our midst with hands strong with genuine service and filled with needed blessing reaching out to a community made responsive by the compelling power of her great life—not with empty hands outstretched vainly imploring alms of a community kept indifferent by her misapprehended forms, her inadequate service and her unsteady contracted life.

Fourth. Selling.

Many churches deliberately go into the business of making money. You are only too familiar with the methods employed, the excuses offered and the results obtained. Who has not been heart sick of the "Deestrick Skules," "Tom Thumb Weddings," "Union Depots," "Rummage Sales," "Bazaars," "Markets," "Pink Teas," "Festivals," "Dinners," et al? We are told that these methods are necessary and that "they raise the money you know." My observation and experience are that they raise (pardon the expression) more devil than dollars. We are informed that "they add so much to the church in a social way." I know of more impaired friendships, more envy and jealousy and bitterness and heartaches and general unsociability; more loss of spiritual power and of harmony in the church by way of these things than I can trace to any other cause. And it is a matter of history that the church is crippled financially by these unscriptural and anti-scriptural, unbusiness-like and anti-business-like, unspiritual and anti-spiritual methods.

And these methods are, unhappily, not confined to the obscure little church around the corner. While walking up Broad street, Philadelphia, some years ago my attention was directed to a high muslin enclosure built about the spacious lawn in front of one of the handsomest up-town churches in the city. I approached and looked within. About the sides of the enclosure were arranged muslin booths at regular intervals. And over these places (where they crucified Him, shall I say?) were written these inscriptions: "See the Glass Eater, 10 cents;" "See the Snake Charmer, 10 cents;" "See the Fortune Teller, 10 cents." What other attractions were offered I am unable to say as their preparations were not complete and I did not return. I can believe that these good

people were sincere in their efforts, and I can believe that that church was great enough to withstand the shock but I do not believe that the organization was strengthened nor the cause of Christ helped by that lawn affair.

One of the very largest and most widely known of the Protestant churches in that same city gave so many recitals, bazaars, dinners, etc., that the city authorities decided it was not a church but a place of amusement and proceeded to instruct the organization to the effect that it must cease to be a place of entertainment for profit or pay taxes. The idea of making money grew so strong in that church that ordinary methods would not suffice. A "Bicycle Wedding" to which the "high (mock) contracting parties" and the "guests" came on wheels and at which they wore bicycle costumes was the "straw" that nearly "broke the camel's back" and almost caused the pastor to resign, so harsh was the criticism. I do not know that this really noble institution has entirely outgrown such methods, but I do know that the last time I visited that splendid church (whose pastor, let me say, I very greatly admire) I saw framed cards hanging in the members' entrance carrying announcements like this: "All members of this church . . . years of age and over shall pay to the treasurer of the church not less than . . . dollars per year."

One of the largest Roman Catholic churches in the manufacturing district of the city erected a high, temporary fence around a large vacant lot adjoining its new school building and, for several days, conducted a "Fair" in that enclosure. It was said that lotteries, paddle-wheels, etc., were much in evidence and that several thousand dollars were secured by these devices.

I am confident that the selling method of financing the church holds before the membership a fundamentally wrong conception of church work, and often amounts in the eyes of the world to a selling of our Lord for a few pieces of silver. I am equally confident that our Lord would not have us make his Father's house a house of merchandise though we plan to give the Father the net proceeds. Two things are there in a church of which I am mortally afraid. One of these is any organization the purpose of which is the earning of money; the other is—but I must keep to the subject.

Let me repeat that I do not question the motives of the persons who endeavor in this way to finance, or help finance, the church. I do, however, emphatically question the wisdom and righteousness of it all.

Fifth. Paying and Giving.

This dual method has the great merit of being both Biblical and successful.

Abraham "who is the father of us all" paid tithes to Melchizedek after whose order Jesus himself was a priest. The faithful Jew paid tithes and gave alms. The New Testament idea of paying the laborer his hire and of each member laying by regularly, proportionately and systematically of his income for the Lord's work is familiar to every reader of the Christian scriptures. The plan of paying honestly the tithe into the Lord's storehouse and of giving to Him cheerfully and generously out of the remaining nine tenths is so far as I have been able to learn the only plan that has had (and, I

believe, now has) the approval of God. Brethren, if there is another or a better scriptural method I very much wish to be informed.

And this, God's method, is a successful method. It succeeded before the Jew's day; it succeeded for the Jew; it succeeded for the early Christian, and it succeeds to-day wherever it is given a fair trial. Examples are not wanting that show the superiority of paying and giving over other methods.

In 1895 the Wesley Chapel, Cincinnati, was confronted with prospective failure. They had tried all methods of raising money—except the right one. In May of that year they introduced the tithing system. At first only eight signed the covenant. By the close of the church year (September) sixty had signed, and by that time they had all bills paid and a surplus of \$250. By the close of the first full year they had given nearly as much for missions and benevolences as all the other thirteen down-town churches. About one hundred thirty of their six hundred members are now (August, 1905) tithers. These tithers pay 96 per cent of all money raised.

The Baptist church, Peru, Ind., has (1905) forty-seven tithers out of six hundred members. They pay 75 per cent of the total expenses. During the first six months these tithers paid in \$1,000, more than they had given during the previous twelve months.

The M. E. church, Red Key, Ind., had last year sixty tithers out of four hundred members. These tithers gave 75 per cent of all money raised that year. The church used 40 per cent of her total income for local expenses and devoted 60 per cent to outside work. She gave \$2,000 to benevolences. Her pastor said: "We are not worried now about money but for the salvation of our non-tithers."

J. M. Philpott, now at St. Louis, was for some years pastor of the 119th Street Christian church, New York City. For eight years it was their custom to raise money by means of fairs, suppers, concerts, festivals, etc. They thought they ought to do so. In 1898 they inaugurated a system of giving. During the first year under this new system their income increased \$500. The second year the increase was \$1,300 or \$1,800 over the last year under the old regime. "Our people" said the pastor "now give their money to Christ and for Christ and not to Christ and for a dish of ice cream. Having made the change and having tested it for two years, I do not believe there is a single member of my congregation who would go back to the old method."

L. G. Batman, now pastor of the First Christian church, Philadelphia, (to whom I am indebted for helpful suggestions embodied in this address) said of his work at Mansfield, Ohio, in 1899: "We were in the money-making business and we were in it to win. We thought we had to do it and we got down and did it." During that year many entertainments were given and the ladies of the church actually set forty-two meals. For twenty consecutive weeks meals were served. The church became tired of money-making and decided to rely upon giving. The results were as follows: During 1899 the amount given (in addition to the amount earned) averaged \$27 per week. During 1900 there was given an average of \$49 per week—a gain of \$22 per week in gifts. The offerings for 1900 were \$200 in excess of

the total amount given and earned in 1899.

The pastor of an Ohio church that had made a remarkable financial showing said: "We give it (the money) and I consider that it has been conducive to the spiritual growth of our church."

I have in mind a small church in an eastern city with fewer than fifty contributing members (and these all poor people) that in one year gave more than \$2,000 to the cause. It had been the custom of this church almost from the beginning to discountenance all money-making schemes.

Dr. D. M. Stearns of Germantown, Philadelphia, is widely known as a Bible teacher and a friend to missions. He is pastor of a church that paid last year less than \$2,500 for local expenses and more than \$5,000 for missions. Begging and selling are unknown in that church while knowledge and interest and spiritual service abound.

The East Side Christian church at Dallas, Texas, has adopted the tithing system. W. L. Swinney, pastor of the Christian church at Abilene, Texas, writes: "My work here is constantly enlarging. Most of the official board are tithers, and several others besides."

Yes, the church should be financed with payments from honest stewards and with gifts from grateful members of the body of Jesus. Her income should be large and increasing and every dollar of it should be an added proof of the faithfulness of the steward and of the love of the cheerful giver. Such a method of financing the church will free this greatest of all institutions for her world-wide, humanity-deep and heaven-high work and will deepen and strengthen and purify her spiritual life into a thing of transcendent beauty and power. No longer shall she be at the mercy of wind and weather; no longer shall she be dependent upon the enthusiasm of the moment nor the cheap method of the hour; no longer shall she be a beggar nor a mercenary but she shall be recognized as the queen of institutions and she shall bring new blessings to men and add greater luster to her Lord's matchless name.

(*Substance of an address delivered at the Seventh District convention at Carmi, Ill., August 8, 1906, and published by request of the convention.)

EUREKA COLLEGE NOTES.

The annual Illinois Inter-Collegiate Oratorical Contest was held Friday, Oct. 5, in Eureka. The following colleges were represented: Blackburn, Illinois, Illinois Wesleyan, Knox, Monmouth and Eureka. The first place was given to Knox, second to Illinois Wesleyan, and third to Monmouth. The winning oration was entitled "The Continuity of the Hamilton Principle."

J. A. Barnett, pastor of the Christian church at Pekin, Ill., led the chapel exercises on Tuesday, Oct. 2.

Miss Nannie Ethel Evans, who graduated in the Vocal Department in '03, has been appointed to the position of Vocal Teacher.

Prof. Jones supplied last Sunday at Carlock. The regular pastor, E. E. Boyer, '06, is in a meeting at Cooksville.

Miss Myrtle Parke preached at Pittswood, Sept. 30.

Rufus Finnell will preach at Gridley for the rest of the year.

W. B. Zimmerman has supplied at Tolon the last two weeks.

The Ministerial Association has been

holding regular meetings since college opened. The first session was addressed by Alva W. Taylor. His subject was: "The Work of the Ministry." Last week Prof. Silas Jones gave an address on "The Preacher's Reading." The next few weeks will be taken up with discussions on Preparing for and Conducting Revival Meetings. The following are the officers for the ensuing year: J. H. Bullock, president; E. E. Boyer, vice president; A. H. Huff, secretary; H. Adams, treasurer. The committee on recommendation consists of Pres. R. E. Hieronymus, Prof. B. J. Radford and Prof. S. Jones.

There are several ministerial students in college this year that are available for churches near Eureka.

Last week H. H. Genders supplied at Saunemin, Gilbert Zine at Roanoke and J. M. Asbell at Shirley.

J. H. Bullock.

Oct. 6, 1906.

SHAKESPEARE PUT THE BLAME WHERE IT BE LONGED.

Shakespeare saw life in large, and wrote as he saw. He never "blamed it onto God." His pages are full of the inexorable sequence of cause and effect, and the swift march of deeds points the moral of individual responsibility. If things were "rotten in Denmark," it was because the fathers had eaten sour grapes and the children's teeth were set on edge; if Macbeth trembled at the knocking at the gate it was because conscience doth make cowards of us all. The ghosts that haunted Bosworth Field were of Richard's own creating; and Regan and Goneril, desperately dead, reap but their inevitable due. In short, Shakespeare's message is the message of a robust manhood and womanhood: Brace up, pay for what you have, do good if you wish to get good; good or bad, shoulder the burden of your moral responsibility, and never forget that cowardice is the most fatal and most futile crime in the calendar of crimes. "Cowards die many times before their deaths;

The valiant never taste of death but once."

Martha Baker Dunn, in the October Atlantic.

"TAKE HEED HOW YOU HEAR."

This is a grace of kind listening as well as a grace of kind speaking. Some men listen with an abstracted air, which shows that their thoughts are elsewhere. Or they seem to listen, but by wide answers and irrelevant questions show that they have been occupied with their own thoughts, as being more interesting, at least in their own estimation, than what you have been saying. Some interrupt, and will not hear you to the end. Some hear you to the end, and then forthwith begin to talk to you about a similar experience which has befallen themselves, making your case only an illustration of their own. Some, meaning to be kind, listen with such a determined, lively, violent attention that you are at once made uncomfortable, and the charm of conversation is at an end. Many persons, whose manners will stand the test of speaking, break down under the trial of listening. But all these things should be brought under the sweet influences of religion.—F. W. Faber.

People who hope for the best do not to secure it.

Sanday's Criticism on John's Gospel

By Jasper S. Hughes

The gospel of John continues to be, as Professor Moulton said, "the storm center of modern religious controversy," and a paragraph quoted in *The Christian Century* from Sanday's *Fourth Gospel* illustrates the difficulty which is experienced. He says he "accepts it as true that John felt that there was something wanting in the older records." It is not discovered that John makes any kind of reference to any other gospels, as Luke's does; and when his entire independence of them is considered, the synoptic gospels look so much alike as to strongly suggest they were cast in the mold of a single original pattern. At least it is safe to conclude John did not write his gospel expecting to have it judged by the synoptic gospels, as Professor Wendt says it should be, and which all Christendom has proceeded to do.

The impression still prevails that John recorded Christ's miracles in order that by them "we might believe." He seems to say so in plain words, but it is not entirely so in fact. A closer observation of facts will set this aside.

In the first place, John records but eight miracles, against about twenty in each of the synoptic gospels.

Then John's miracles are not characterized by great demonstrations of power, as are theirs. In no instance does he record Christ healing more than a single person at a time and not whole groups.

Third, not only are the signs which John records not dominated by the thought of great power and authority, and neither are they, in fact, by the element of mercy so prevalent in those of the synoptic gospels.

Though both power and mercy are apparent, they do not influence John's selection of signs to record.

Fourth, John's signs are elective upon some principle apart from our ordinary consideration of their object; for notice his notation. He says the miracle of Cana was the beginning, and that after he had returned from his visit to Jerusalem he healed the nobleman's son, and that this was the second miracle which Jesus did, having come out of Judea into Galilee." But he did signs at Jerusalem which brought Nicodemus to him to confess that no one could do such signs except God be with him. Persons from Galilee saw these and believed on him, and also some of the people of Jerusalem. Thus, from two points of view, one of locality and the other of the character of the miracles wrought, John is selective, with another purpose in view, aside from the power and the mercy which dominate the signs recorded by the synoptic gospels.

Note it well that, after telling us that Nicodemus and many others believed on him at this first visit, seeing the signs which he did, John is at pains to tell us that Jesus, for all, would "not entrust himself to them, for he knew what was in them."

Even the Apostles, who saw all his miracles, did not on this ground believe on him. Not even on seeing him raise Lazarus from the dead; not even when the women reported his resurrection, and Thomas held out against them all till he should see with his own eyes and handle.

How, then, could John suppose we could believe on hearing what failed to cause them to believe who saw the signs? We grossly misunderstand Christ's

estimate of the evidential value of miracles, and infidels of note have called John's gospel a weak effort to establish Christ's divine mission, citing, as he seems to them, to do a few only of the less important signs which Jesus did.

They and we have made the same error in taking John's language, "Many other signs did Jesus, in the presence of his disciples, not written in this book, but these are written that you might believe," as the single and direct purpose. "These are written that you might believe, and that, believing, you might have life through his name." It all turns upon the phrase, "that you might have life." Nobody ever attained to eternal life by seeing signs. "A wicked and adulterous generation seeketh after signs," and the signs that John records are attended with distinct disapprovals as to their having any evidential or saving power. Christ said the Roman officer had more faith than he had seen in all Israel, for he took him at his word at once, without any miracle, while the Jewish sinner confessed that the signs he wrought could be done only by one who is in God, but "received not his testimony." He said to Nicodemus, "You receive not our witness."

He commended the nobleman's faith, which asked no miracle, and he distrusts the faith that rested upon its value.

Although the Jews continued to demand "what signs shewest thou us," Christ preserved this apologetic attitude toward it: that he did these things that they might be without excuse. Christ's crowning disparagement of miracles is in his words to Thomas: "Because thou hast seen thou hast believed. Blessed are they that have not seen and yet have believed."

To discern the point of view from which John uses the miracles in his gospel is to begin the real understanding of his gospel.

The words, "These are written that you might believe, and that, believing, you might have the eternal life," are not the conclusion or climax of John's gospel, as is commonly supposed. His last, his highest conclusion is his first sentence, "In the beginning was the word, and the word was with God, and the word was God."

The first step in a fruitful study of John's gospel is to discern his large and deeper purpose. His scale of the evidential values may be stated thus: First, his own testimony, which Nicodemus did not receive. Second, the testimony of John Baptist, who did no signs at all. Third, the testimony of Abraham, Moses and the prophets. Fourth, the testimony of his discernments of persons, as Nathaniel and Nicodemus and the Samaritan woman and Thomas and Judas and Pilate and Peter. And fifth, and lowest, the testimony of miracles which he admitted demons could work and claimed his own miracles were of God, not for their superior power, but for their loving and benevolent character.

It is impossible that John should have shared in the importance attached to the miraculous conception of Christ, for he, in carefully weighing the evidential values and setting them in their proper proportion, could not leave out one so highly esteemed by the apostate church. Even Paul made no use of it, and it

seemed to have held no importance at this stage.

No study of John's gospel can be truly and well rewarded that takes for granted that it was intended to be supplementary to the synoptic gospel as they have come to us. It is thoroughly independent, and shows no sign of recognition of them.

Now, there are four things strongly characteristic of the synoptic gospels, and, indeed, which give them being. They are (1) the genealogy of Christ, (2) the signs of Christ, (3) the parables of Christ, and (4) the great commission of Christ. John touches these four items in a way so unlike the synoptics that we failed to recognize them.

His genealogy is "In the beginning was the word." His miracles, as just shown, are few and selective, and have a different face and purpose. He gives but two parables, quite unlike those of the synoptic gospels—the Vine and the Shepherd, favorites with the church everywhere, and show Christ teaches by symbol rather than by parable.

The great commission of the synoptic gospels shows Christ sending out his apostles into the wide world, to all individuals and all nations, in a great excursion of salvation, by proclamation; while the commission which John records gives the exact conditions as we know they were: Christ imparting to his disciples that they shall witness with their lives as he had done, not in all the world, but should be martyrs as he himself had been. "As my Father sent me, so send I you," not as proclaimers, but as witnesses, to tell the truth, to bear witness (which is John's word for martyr); not as victorious proclaimers, but as suffering and dying witnesses. Thus, in every important feature John's gospel raises the conception of Christ to a new plane.

If there is any unity of design in these writings, then John's gospel is the highest, as it is the latest.

Jasper S. Hughes.

CAUGHT AT COTNER.

Student E. L. Kechley reports one baptism at Table Rock, where he ministers.

C. W. Longman, student preacher at Douglas, has had three baptisms recently.

A. J. Hollingsworth is doing acceptable work at Tecumseh as a student. Lincoln McConnell begins a union meeting there in a tabernacle Oct. 14.

J. E. Clutter has closed a year's work at Irmington while continuing his course at Cotner. He will probably supply the Bower pulpit for half time.

A. L. Ogden reports three additions at Stella where he preaches half time.

J. W. Hilton reports 27 additions to the Bethany church the last month of whom five have been by confession and baptism.

Churches within reach of Bethany could secure some good preaching by live earnest students by writing to Frank Woten Secretary of Ministerial Association, Bethany, Neb.

O. L. Adams,
Bethany, Neb.

The Thirty-First Annual Report

Thirty-one years ago we did not have in the wide field destitute of the gospel a single herald of the Cross. At the present time, we are represented on all the continents and on many of the islands of the sea. Evangelists, physicians, teachers, colporteurs, Bible women and native helpers are supported by the Society. The past year has been one of the very best in our history. The Lord has worked with us and through us to accomplish His own gracious purposes.



A. McLean, President F. C. M. S.

As we rehearse His dealings we would thank and praise His glorious name.

The receipts amounted to \$268,726.62. This is an increase of \$12,804.11. At the beginning of the year it was hoped that \$300,000 would be raised. While this has not been done, the receipts are considerably larger than in any previous year. The churches, as churches, gave \$109,018.39, or \$13,517.55 more than they gave last year. This is the largest gain ever made in one year. What is equally gratifying is the fact that there was a gain of 344 in the number of contributing churches. The Bible Schools gave \$66,809.65, or \$4,992.05 more than in the year before. There was a gain of 86 in the number of contributing schools. The C. E. societies gave \$12,007.97, or \$1,134.89 more than in 1905. There was a gain of 169 in the number of contributing societies. There was a slight gain in bequests, but a falling off in the number of individual offerings, and in the amount received on the Annuity Plan. Year after year there is a marked increase in the total receipts of the Society. This is an unmistakable proof of the growing interest among our people in the world's evangelization.

Fourteen new names have been added to the list of workers. These have been sent to where the needs were greatest. Some were obliged to retire from the field on account of failing health. It is seldom that one gives up the work for any other reason. One of the faithful workers in China entered into the life that is life indeed. The others have been protected against the pestilence that walks in darkness and the destruction that wastes at noonday.

The missionary force numbers 487. Of this number, 154 are missionaries and

333 are native evangelists and teachers and helpers. But they all make it their chief business to speak good words for the Lord Jesus. Every other thing done is designed to aid the cause of evangelism. In their own homes, in the chapels, along the streets, at the wells, in the temples and theaters, wherever there is a soul to listen they are glad to make known the way of life and salvation. Not only so, but they go on long tours into unoccupied territory and press the claims of the gospel home to the hearts and consciences of all with whom they have to do. Hundreds of thousands are reached every year with the joyful message. The good seed of the Kingdom is scattered far and near. It must be that some of it will fall into good and honest hearts and bring forth fruit an hundred or a thousand fold. God only can foresee what the harvest will be from this sowing.

The youth are gathered into schools and are trained for lives of usefulness and nobleness. Thousands are under instruction in the schools sustained by the society. In the colleges the ablest and most promising young men and women are being educated to serve as pastors and evangelists and teachers and editors and helpers in other capacities. The fact is recognized that a people can only be evangelized by numbers of their own race. In order to do this the missionaries must educate some of the best of the converts for this service.

Medical work is carried on by our representatives on a large scale. Last year 90,313 patients were treated in our hospitals and dispensaries. The in-patients numbered 1,435. The medical fees amounted to \$3,467.40. Patients came from great distances to be healed of their diseases. The medical work breaks down prejudices and opens homes and hearts to the gospel and its advocates. The cures wrought affect the people very much as the cures wrought by our Lord and His apostles affected the people of their time. A successful operation is a miracle in their estimation; the medical missionary is almost, if not altogether, a god. The fame of the Mission is carried far beyond the limits of the country traversed and evangelized by the missionaries. Moreover, every patient hears the gospel at the dispensary or in the hospital. If he can read he is supplied with portions of the Scripture and with other Christian literature. On his return he tells his family and neighbors the great things he has heard from the man of God while undergoing treatment.

The press has been used on all large fields. Papers are published and widely circulated. Sunday school literature is prepared and supplied to teachers and pupils. Books and booklets are published. The printed page is an effective evangelistic agency. It is not a substitute for the living voice, but it is a mighty auxiliary of the living voice. It can go where no missionary agent can go. It can be read at home by those who wish to know more of what is heard in the public gathering.

Rescue and benevolent work is carried on by the missionaries. Orphans are taken in and cared for and taught. They are thus saved from lives of sin and shame. In the famine district in Japan

our workers did what they could to save the people alive. They served on committees that appealed for funds, and distributed what they received for this purpose. They visited wounded soldiers and ministered to their bodily and spiritual needs. The missionaries do whatever they can do to help the people among whom they live. The supreme aim in all they do is to win them to Christ.

The reports from the field should be read in detail by those who wish complete and accurate information about the work done, and about the trials and triumphs of the workers. Their reports are worthy of a careful study.

The station at Bolengi, Africa, is said to be the best on the Congo. Visitors are surprised and delighted with the visible results. This one church supports thirteen of its own members as evangelists. Messengers from distant tribes have visited the station to ask for teachers. They called to one man when he was leaving on furlough, "Come back soon. Bring other teachers with you."

The missionaries in India would like to show all that has been done in that land. They would like to show the churches, the schools, the orphanages, the leper asylums. They have not done all they could wish. Their hearts have often been made sick by apparent failure, and by hope deferred. But there are some things that give satisfaction and which they would be delighted to show the brethren who have prayed and given to support them and the work.

China affords the church the greatest opportunity that she has had since the Reformation, if not since the birth of Christ. China is ready to receive the gospel as never before. She is awaking and turning her face to the sunrise. Our workers are doing what they can to help the people at this interesting crisis in their history. They are anxious that China should become a Christian nation.



Stephen J. Cory, Secretary F. C. M. S.

They are doing their upmost to protect her against agnosticism and materialism.

In Japan, the Women's College has been opened. The new building will be completed in a few months. This will enable the college to double the attendance. Besides, it will give the enterprise a dignity and prestige which it cannot have in its present quarters.

October 11, 1906.

THE CHRISTIAN CENTURY.

907

Drake College has begun to send out its graduates. This marks an epoch in its history. The work in Japan is in a flourishing condition. The workers are doing their best, and they have the joy of seeing the pleasure of the Lord prosper in their hands.

Did space permit, it would be a delightful task to set forth what has been done in other missions; of the college and school opened in Cuba; of the good beginnings made in Tibet; of the great success that has rewarded our efforts in the Philippines; of the efforts put forth in Hawaii, and of the work in different parts of Europe. The reader who wishes full information must turn to the annual report of the Intelligencer. It is an inspiring document and should be read by many thousands.

No other year was so much done at home to inform the brotherhood and to enlist those who stand aloof in the support of this Divine Enterprise. Rallies have been held in many parts of the country; churches have been visited; Mission study classes have been organized and taught; literature has been sent out on an unprecedented scale. Three editions of Dr. Rijnhart's great book entitled, "With Tibetans in Tent and Temple" were published. Two thousand copies of "Daybreak in the Dark Continent" were sold. Millions of pages of leaflets were sent out. The Intelligencer and the Voice have been issued regularly and sent to ever increasing lists of subscribers. No pains have been spared to reach all with the facts relating to the evangelists of the world. The growth in interest and in receipts shows that the efforts put forth have not been in vain.

The Foreign Society is planning and working for an income of \$500,000 by 1909. With the great increase in membership and the still greater increase in wealth, this is a modest sum to ask for and to confidently expect for the greatest work in the world. The Lord needs and asks the fellowship of all believers in the furtherance of the gospel. He is able to make all grace abound towards us, that we, always having all sufficiency in all things may abound unto every good work.

NAOMI AVENUE CHURCH, LOS ANGELES, CAL.

Sunday, Sept. 23d, the East Eighth Street Christian church dedicated their new building, located on the corner of Naomi avenue and Twenty-first street, and known as the Naomi Avenue Christian church. This congregation has been organized just ten years. It was a mission of the First and Broadway churches and for a time met in a hall on Central avenue and Eighth street, but soon secured a lot and erected a small building on East Eighth street. Here it met for worship and work until the opening of the new building. The work has had a very satisfactory growth, although, like most missions, its growth in the beginning was necessarily slow for a time. But under the matchless leadership of W. J. A. Smith, who, for thirty years has been an elder in the church and pioneer of the cause in Southern California, and a consecrated man of God, it continued to grow until, with the help of the Southern California Missionary Society, the church was able to secure a regular minister. H. Elliott Ward was secured and for four years served the church, during which time the indebtedness was all paid and the church greatly strength-

ened. After Brother Ward closed his work some little time elapsed before another minister was secured during which time Brother Smith again took up the work. Then E. S. Connor was called to the work, but after about seven months was compelled to resign on account of ill health. Willis S. Myers of Indiana was called to the work and it soon became apparent that a larger building was necessary in order to carry on the work properly. So the brethren began to cast about for a suitable location upon which to build, as the old church site was too small to admit of a larger building. Some

is finished in slash-grain Oregon pine with plastered walls and open beam work ceiling.

The auditorium has inclined floor, with corner pulpit arrangement, and large choir platform immediately to the left of the pulpit, open baptistry, and pipe organ loft, art glass leaded windows, the larger one having a life size portrait of Jesus as the Good Shepherd. The auditorium has a seating capacity of 600, the Sunday School room 400 and is separated from the auditorium by three 14-foot doors that can be opened in a moment, making one large audience room, seating 1,000 people. There are separate class rooms, ladies' parlor, choir room, robing rooms, toilet, etc., with pastor's study and reception hall in the tower. In the basement there is a large dining room and social hall, 36 by 54 feet, kitchen, furnace room, toilet, etc.

This congregation is now thoroughly equipped for efficient work, having one of the finest buildings in the city, and more than 40 blocks of solid residences from which to draw. Chas. C. Chapman of Fullerton, a consecrated business man and president of the Southern California Missionary Society, delivered the dedicatory address in the morning and made the call for money also in the afternoon, raising \$5,440, and leaving the church to carry a real estate loan of \$7,000. In the evening Grant K. Lewis, secretary of the Southern California Missionary Society, delivered the address. The present membership of the church is 385, there having been 137 additions during the two years' ministry of Brother Myers. The church has a splendid C. W. B. M. auxiliary with an enrollment of 35 members. A wide awake and progressive Ladies' Aid Society. And both Senior and Junior Society of Christian Endeavor. The Senior Society was organized by Brother Myers soon after taking up the pastorate and has been a great help to the church. They have an attendance at their regular weekly meetings from 75 to 100. The Junior Society is also very active. The outlook for the Naomi Avenue Christian church is very bright and hopeful, and with their present church equipment will undoubtedly experience a very rapid growth, being located in one of the best residential sections of this rapidly growing and most beautiful city of the West.



Willis S. Myers, Pastor.

little time was thus consumed but finally two lots were secured, 80 by 148 feet, upon which the new building now rests. The old church property was sold to B. F. Coulter of the Broadway church for \$2,800, and is being used by them as a mission for the colored people.

May 1st of this year the new building was started and in little less than five months, was ready for dedication, costing about \$15,000 and having a seating capacity of 1,000. The building is English Gothic in style with shingle exterior and sandstone trimmings. The interior



Naomi Avenue Church, Los Angeles, Cal.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

A. E. Meek, the minister in Millwood, Ohio, will hold a meeting for the First Church, Milford, Ohio, beginning October 9th. His labors have been hindered much recently by the serious illness of his wife, who is now well on the way to recovery, we are glad to hear.

The September number of the Colorado Christian Herald is an attractive special convention issue, with much space devoted to the interests of the State Convention, which met last week with the Central church in Pueblo.

John T. Brown has been supplying the pulpit at the Tabernacle church of Sydney Australia, where evidently the English church going habits are not lacking, for there are 130 in the Bible Class and 200 attend the midweek prayer meeting, with 700 in the Sunday School. There have been eighty additions during his stay in Sydney. He began a tent meeting in Brisbane, Sept. 9th, and will sail for Manila October 12th.

Evangelists Maple and Miller will assist the pastor, H. J. Otto, in a meeting in Princeton, Ind., beginning October 29th. Vigorous preparation for the meeting is being made by pastor and church.

Cotner University, Bethany, Nebr., opened its sessions last month with the largest enrollment of students in its history. There is at present an increase of 28 per cent in attendance over the same time last year. Eleven states are represented in the registration, as are also Japan, China, Korea and Tarsus.

F. M. Green, one of our best known ministers in Ohio, who is now residing in Akron, Ohio, recently celebrated his 70th birthday. Some indication of the esteem in which he is held by his own city is given in a very full biographical sketch of him, which appeared recently in the daily press of his city.

E. B. Bagby preached his farewell sermon in the Ninth Street Christian Church, Washington, D. C., on Sunday, September 30th. The services were most impressive that brought to a close a pastorate of more than 15 years in one church, during which 1,836 persons had been added to the church and the congregation has moved from a small chapel into the present handsome edifice. Not only were resolutions presented to the pastor and his wife on the action of their leaving, but a purse containing fifteen \$5.00 gold pieces, one for each year of his pastorate, was given them. Mr. Bagby has accepted the pastorate of the Franklin Circle Church, Cleveland, Ohio, and enters immediately upon the duties of his ministry there. He will probably be succeeded at Washington by George A. Miller, who has for a number of years been the pastor in Covington, Ky.

The Mothers' and Babies' Home of the Church, 2821 Lawton avenue, St. Louis, Mo., has for adoption, several baby boys and girls under one year of age, a pair of twin boys, two years of age and twin girls one year old, besides a number of boys about three years old. The Home will be glad to find good homes for these children. The Home is at present very much in need of additional funds. The coal bill of last winter is not all paid and there are outstanding bills of \$800.00 for the necessities of the home. An appeal is made to our churches to help pay up these bills and to care for these little folks. The home

is full and it is hard for those who have the responsibility of this work to turn away these needy little ones. Send contributions to the Mothers' and Babies' Home.

Harry E. Tucker, minister in Platte City, Mo., began a revival meeting October 8th, in Excelsior Springs, assisting the pastor, Bro. Gresham. Among the recent weddings at which Bro. Tucker officiated was that of Mr. Guy Coleman and Miss Nellie Chinn of Platte City on October 2nd. Mr. Coleman is one of the leading merchants of the place. On October 3rd Mr. Tucker officiated at the wedding of Mr. Kimbrough Stone and Miss Lucille May Cockrill. The groom is a son of United States Senator Stone and a prominent attorney in Kansas City, Mo., where they will reside.

James S. Bean, general evangelist, may be secured for meetings by addressing him at Bethany, Neb. He can easily arrange the finances of a meeting and can also furnish a singer if wanted.

We are grieved to learn of the death of Mrs. Emma Pickrell Craig, wife of William Baird Craig, pastor of the Central Christian Church, Denver, Colo. She died September 26th. Her death came when she failed to rally from a severe surgical operation. The funeral service was held Sunday morning at 11 o'clock, September 30th, in the Central Christian Church of Denver. The sermon was preached by Dr. B. B. Tyler, pastor of the S. Broadway Church; Mr. L. S. Brown spoke on "A Woman's Tribune," and others, in a part of the service, of which C. M. Morris had charge, gave loving messages in memory of this noble woman. The Christian Century extends to the sorrowing family and bereaved church its sincerest sympathy.

We learn from the published annual report of the Church in Martinsburg, Va., that for the year ending September 30th there were 127 additions, making the present membership 300, and a total of \$1,372.94 was raised for all purposes. Of this amount over \$150.00 was for missions. Oren Orahood is the present pastor.

During the ministry of Louis H. Hotalling in Catlin, Ill., there have been 77 additions to the membership of the church since January 14th of the present year. During this time there have also been 28 additions at West Lebanon Church near Catlin, making a total of 105 additions.

F. G. Ensign, Oak Park, Chicago, died Wednesday, September 26, after an illness of several weeks. He was northwest district superintendent of the American Sunday School Union. He was 69 years old and is estimated to have enrolled more than 500,000 children in the American Sunday schools. He was a close friend of the late D. L. Moody.

Invitations have been issued for the marriage of Miss Arlene Dux, of Chicago, and Charles Reign Scoville, on Wednesday evening, October 17th, at the home of the bride's parent, Four, Campbell Park Place. The bride is a beautiful, cultured and highly accomplished young woman. She is a popular vocalist with a host of friends in this city. Dr. Scoville is the best known and most successful present-day evangelist in the Christian Church. The Christian Century extends congratulations in advance to these happy young people.

Evangelist MacLain of Ohio and Chas. E. McVay, singer, of Nebraska, have been engaged by the Sixth Christian Church of Indianapolis campaign, beginning Oct. 28.

The Church Extension offering of the congregation at Niantic, Ill., was \$45.45, which was about double their appointment. J. Will Walters is the earnest minister of this congregation.

Thomas P. Ullom, who has labored earnestly for nearly six years as minister of the church in Traverse City, Mich., has tendered his resignation which is to take effect November 1st. He will enter the evangelistic field. During his ministry in Traverse City the congregation has grown from a small one, holding services in a hall, into an organization with a membership of 450, holding its services in a handsome building erected two years ago.

F. M. McHale, pastor of Hoisington, Kan., is preaching a series of Sunday evening sermons on the general theme of "The Business of Living and the Men Who Carry It On." Some of his subjects are: "The Man with the Ax or the Pioneers of the World"; "The Man with the Spade or the Toilers of the World"; "The Man with the Gun or the Defenders of the World"; "The Man with the Yardstick or the Traders of the World"; "The Man with the Hammer or the Obstructors of the World"; "The Man in Rags or Poverty in the Midst of Plenty"; "The Man with an Idea or the Effect of Inventions"; "The Man with the Book or the Teachers of the World"; "The Man with the Bible or Making the World a Brotherhood."

Brother Flournoy Payne has given up the pastorate of the Berkeley Congregation, one of our Denver churches. He is a good man, a good preacher, and a good pastor. W. B. Craig, J. E. Pickett, or B. B. Tyler, Denver, Colorado can tell churches that may desire information, as to the culture, character, and work of Brother Payne. He is a great grandson of John T. Johnson, one of our most effective preachers, in an early day in Kentucky.

J. A. Barnett will close his ministry of two years and eleven months at Pekin, Nov. 1st, and after holding a meeting at Waynesville will take up his labors with the newly organized church at Freeport. Brother Barnett and the Pekin church have been greatly blessed in their labors together. Nearly 150 have been added to the church and the congregation has done more for missions than in any period of its history. Both minister and church regret to sever the relationship that has been so pleasant, but Brother Barnett feels that he can be more useful to the Master at Freeport.

M. E. Harlan of the First Church in Brooklyn, N. Y., has been ordered by his physician to take a rest for at least one year from the heavy labors of his eastern pastorate. Since June 2d, Dr. Harlan has been out of his pulpit on account of illness and has been for a month in a sanitarium at Walter's Park, Pa. He hopes to be able to leave the sanitarium very shortly and seek a recovery of health in the West. He has for seven successive years labored in Brooklyn, where his ministry has made him successful and popular. We trust that Dr. Harlan may enjoy a rapid and complete recovery of strength.



Home and the Children

THE STORY OF THE NEW BOY.

"There's a new boy on our block," said Teddy.

"Huh! I seen him," said Dick. "He wears curls."

"What's he living over at Mrs. Connor's for, I wonder?"

"Mebbe he's Milly's cousin, or something."

Teddy pondered a minute. "She never told me she had a cousin so near her age."

"H'm! I guess she wasn't proud of him—with pants and long curls. I'd like to pull his hair and make him squeal."

"Let's go and see what he's doin'," said Teddy.

Three houses down the street the new boy was hoeing in a flower-bed. He wore a big straw hat and his back was turned so he did not see the boys as they swaggered along and mounted the gate-posts belonging to Mrs. Connor.

"Hi, there, bubbly! What's your name?" called Teddy from his safe perch.

The new boy did not look up. He dropped his hoe and took up a trowel and began digging a hole.

"Where's Milly, I wonder?" said Dick. "Say, little boy, what you doin' in that garden?"

The new boy threw up a trowelful of earth, and some of it just missed Dick, who was nearest.

"Say, there. Don't you be sassv, or

A new church building costing \$12,000, has recently been completed in Whitesboro, Tex. The edifice is a credit to the town and to the enterprising congregation. The Ladies' Aid Society, as usual has contributed not little to the successful completion of the building enterprise of the congregation.

L. L. Carpenter of Wabash, Ind., vigorously continues his co-operation in the church building enterprises of our people. During the month of September he dedicated church houses at Auburn, Olive Branch and New Palestine, Ind.; at Forest City, Ark., and Fayette, Ohio. At all these places enough money was raised by him to provide for all the church indebtedness and in one place, Forest City, an additional sum of \$500 was raised toward the erection of a parsonage.

The Disciples of Norfolk, Va., will invite the Christian Missionary conventions to meet in that city next year. J. T. T. Hundley, the pastor in Norfolk, and his people are thoroughly convinced that having the convention in their city will mean much of encouragement to our cause on the Atlantic seaboard. The Jamestown Exposition promises to secure halls free of charge and obtain hotel accommodations for the convention.

Among those who passed through Chicago, enroute for the convention, and tarried a day or two in the city, was E. W. Thorton, minister in Long Beach, Cal. He was welcome in the Christian Century office during a brief call.

I'll come over and pull your nice, pretty curls."

The new boy set a bulb in the hole he had made and began shoveling in the earth around it.

"You think you know how to garden, don't you? Well, you can't do it for a cent. You're nothing but a girl-boy. Tell us your name, girl-boy, or I'll come over and lick you."

The new boy finished a nice little mound over the bulb, and poured some water on it from a watering-pot.

"Hey! Girl-boy! Girl-boy! We're coming to lick you, and you dassent touch us!" Both boys dropped to the ground and started toward the flower-bed.

The new boy picked up his hoe, stood up, and turned to face the two other boys. And those two boys just grinned and looked silly, for it was Milly in her new play overalls.—Boston Herald.

A BALLADE OF HEROES.

From "In Lighter Vein" in the October Century.

Tarkington's bucks are of courtly stuff;
Major's knights, at a pinch, will do;
Howells's heroes are well enough;
Hopkinson Smith's have a healthy hue;
Barrie's Scots are a kailsome brew;
Parker's Canuck very likely drinks;
Give me the man with his mind in kinks,
(Benedict be he, or squire of dames)
Who tells what he thinks he thinks he thinks—

Give me the hero of Henry James!

Wister's cowboys are slightly tough;
London lands but a truculent crew;
A little too much inclined to bluff
Is Harding Davis's civilized Sioux;
Hall Caine's sufferers wear their rue
With little indifference. Each one slinks
Away, and the dazzled reader blinks,
When some psychic problem he tackles
And tames—

From mental muddles he never shrinks—
Give me the hero of Henry James!

Garland's grangers are gritty, if gruff;
Hope's smart bachelors wittily woo;
Weyman's worthies are up to snuff,
Conan Doyle's never lack a clue;
But, alas! at a glance you can look
them through!

No matter in what gay clothes he prinks,
Who cares for a character full of chinks?
Such transparence, his make-up
shames;

Cards and spades he can give the
Sphinx—

Give me the hero of Henry James!

ENVOY.

Ho! Sir Critic, with eye of lynx
That sleeps not ever, nor even winks,
Scan me the field with its clash of
claims;

Then take you choice; as for me, I-links!
Give me the hero of Henry James!

—Frank Preston Smart.

HOW TO BE HAPPY.

Are you almost disgusted with life, little man?

I'll tell you a wonderful trick,
That will bring you contentment, if anything can—

Do something for somebody, quick!

Are you awfully tired with play, little girl?

Weary, discouraged and sick?
I'll tell you the loveliest game in the world—

Do something for somebody, quick.

Though it rains like the rain of flood,
little man,

And the clouds are forbidding and thick,

You can make the sun shine in your soul,
little man—

Do something for somebody, quick.

Though the stars are like brass overhead,
little girl,

And the walks like a well-heated brick,
And our earthly affairs in a terrible whirl—

Do something for somebody, quick.

—Selected.

Evangelist James W. Zachary, who is especially active in the prohibition work in Kentucky and has his headquarters at Lexington, has been nominated for prohibition candidate for the Congress in the Ashland district.

DOCTOR'S WORDS.

Talks About the Analysis of Postum Food Coffee.

To the Doubting Thomases, the endorsement of a physician as to the wholesomeness of Postum Food Coffee may be comforting.

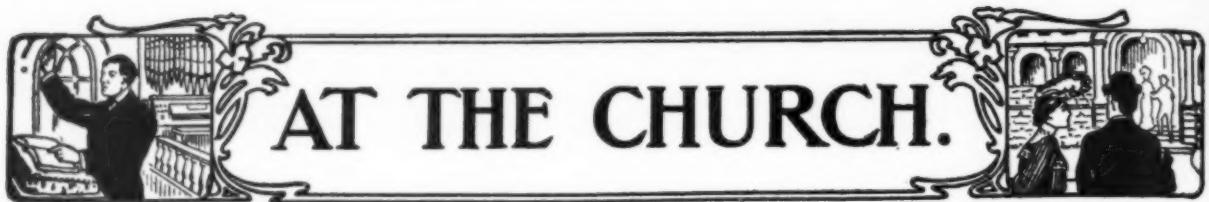
When coffee causes nervousness and dyspepsia, it's time to stop it. And there is where Postum is a true comforter. It is a warm, palatable and wholesome beverage and at the same time is a liquid food.

Coffee does harm, not because it's well or poorly made—not because it's high or low priced—but because of the alkaloid—drug—caffeine, it contains. The habitual use of coffee, therefore, forms a drug habit.

A Buffalo physician said recently, "I have used Postum Food Coffee in my family and find it to be all that is claimed for it—a most wholesome, delicious beverage. When made and served according to directions it is certainly delightful and refreshing.

"I have read carefully Dr. Davenport's analysis of Postum Food Coffee as printed on the pkg., which I most heartily endorse. I have been prescribing it to my patients."

The Dr. is right and there's a reason. Read the little book, "The Road to Wellville" in pkgs.



SUNDAY SCHOOL LESSON

International Series

JAMES N. CRUTCHER

THE PARABLE OF THE TALENTS.

Lesson for Sept. 21: Mt. 25:16-30.

This is a lesson in rusty riches. Coin of the realm, opportunities of an hour or a day, privileges of a life-time, have been permitted to rust, and decay for want of use. What good is it to know how to write if the pen is permitted to corrode on the desk? What odds if one knows literature if he speaks in the tongue of brutes? What difference if a man can cause mocking birds to sing when trained fingers touch the stringed instruments, if he permits the Stradivarius to warp in a damp corner? Is it worth while to know how to "preach like Paul" if one uses his talents in declaring sweet nothings to polished sinners?

Develop the talent that is in you. The old story of the child left in a room alone, with Bible, flask and money, found afterward with money in one hand, flask in the other and seated on the Bible, and whose father declared he would be a politician, is not out of order. It does not take a child long to show his bent. And it is a tragedy to try to make a lawyer out of one who yearns for the furrow and the fields; a shame to try to "make a doctor" out of a boy whose desire is that he may mend broken things, not broken bones; a farce to try to "make a preacher" out of every boy who is plous and shows the ability to talk in public. Misfits everywhere, in all the professions of life, and many parents are to blame.

There is an idea abroad that it is disgraceful for boys of these times to toil, and to soil their hands in the humbler pursuits. Many a boy is receiving money from home who ought to be making an honest living, and who would be doing it if his father or mother, or somebody did not possess the idea that he must, in order to be "somebody" have a profession in which work would be a secondary issue. He must be dressed up, at all hazards, in clothes his father bought, perhaps. Some day it is going to be considered a disgrace for boys and girls to use what they do not earn, that is, after they have reached the age of production.

But then there is our friend who knows how to do things, but he is unconcerned about their being done, or perhaps he is waiting for just the exact conditions he has been dreaming about before acting. He is very careful lest he violate certain traditions. He must work in the conventional way, duly specified and planned must be his actions, else he does not act. He sometimes wants to lay the responsibility on another, as is the case with the one talent man in our lesson. He attempted to compliment the man who had given him his talent, and then to try to make him believe the supreme desire of his heart was to take such good care of his talent that there would be no danger of losing it. It may be that a young girl has trained her voice for singing, and

she is specially blest with the ability to reach the hearts of the people with a message in song. But she waits for some special occasion, when the settings are just right, and all eyes are open to behold the triumph of her genius. God does not bless this kind of vanity. But it is that voice, that intellect, that genius for raising money, that talent for reaching the lost, that ability to care for the sick and the distressed that is blest in the using. Rusty talents may as well not be. The "rose that was born to blush unseen may as well not have been. The gem of purest ray serene in the deep bosom of ocean buried may as well not be." And so with the unused things of life. Parlors with their stuffy finery are nuisances in households. We should have nothing that is not to be used by the kings and queens, the princes and princesses of all our households—fathers, mothers, sisters and brothers all about us. A closed piano, a cabinet of unused china, a lot of things into which we put money, not for service but to make appearances, all is wrong. Napoleon saw silver statues of the apostles. "What good are these, melt them, coin them and put them to work for Jesus Christ. Then only will he be pleased."

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

FAITHFULNESS.

(Honorary Members' Meeting.)

Topic Oct. 21st. Luke 16:10; 1. Cor. 4:1-5; Rev. 2:10.

Faithfulness is the really great thing in all service—not success, or what the world calls success. For the best and bravest and truest frequently fail so far as the world's estimate goes. Judged by the immediate results of Christ's personal ministry He failed. The pathetic record reads: "They all forsook Him and fled!" There is nothing sadder in all history than that. "He saved others, Himself He cannot save," were the words flung at Him as He hung upon the cross, as they railed on Him and mocked Him, saying, "Let Him come down from the cross now and we will believe on Him!" This is the world's side of the record—written down faithfully by those who accompanied with Him and saw His humiliation and themselves ran away. But there is another side—and it's glorious. You will find it in the same record: "Having loved His own, He loved them to the end." "He came unto His own and His own received Him not"—that's a part of the sad, pathetic record. But there is another part, blessedly, glorious true: "To as many as received Him to them gave He power to become the sons of God, even to as many as believed on His name; who were born, not of the will of the flesh, nor of the will of man, but of God." And all down through the ages He has been giving power and privilege and blessing and life—abounding life to all those who would have it, humbling themselves as

little children, that they might receive the kingdom of heaven.

There is another part of the record, found in Hebrews 5:8: "Though He were a Son yet learned He obedience by the things which He suffered, and being made perfect He became the author of eternal salvation to all them that obey Him." He was faithful even unto death. He is faithful who has called us, who also will do it. He is a faithful high priest over the house of God to make reconciliation for the sins of the people; for in that He himself hath suffered, being tempted, He is able to succor them that are tempted (Heb. 2:17). He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness (1 John 1:9). He is the faithful witness (Rev. 1:5).

He expects us to be faithful. The simple rule of all right living is this, from the Master himself: "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your truth the true riches?" Here, then, is the testing of our faithfulness—faithfulness in little things; faithfulness in money matters—in making money and in spending money for Christ and for the spread of the Gospel, and for the support of the Gospel, unselfishly, systematically, continuously.

"It is required of stewards that a man

LOOSE TEETH

Made Sound by Eating Grape-Nuts.

Proper food nourishes every part of the body, because Nature selects the different materials from the food we eat to build bone, nerve, brain, muscle, teeth, etc.

All we need is to eat the right kind of food slowly, chewing it well—our digestive organs take it up into the blood and the blood carries it all through the body, to every little nook and corner.

If some one would ask you, "Is Grape-Nuts good for loose teeth?" you'd probably say, "No, I don't see how it could be." But a woman in Ontario writes:

"For the past two years I have used Grape-Nuts Food with most excellent results. It seems to take the place of medicine in many ways, builds up the nerves and restores the health generally.

"A little Grape-Nuts taken before retiring soothes my nerves and gives sound sleep." (Because it relieves irritability of the stomach nerves, being a predigested food.)

"Before I used Grape-Nuts my teeth were loose in the gums. They were so bad I was afraid they would some day all fall out. Since I have used Grape-Nuts I have not been bothered any more with loose teeth.

"All desire for pastry has disappeared and I have gained in health, weight and happiness since I began to use Grape-Nuts." Name given by Postum Co., Battle Creek, Mich. Get the famous little book, "The Road to Wellville," in pkgs. "There's a reason."

be found faithful." But who shall judge as to the faithfulness of God's servants? It is a serious matter. "Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God." This ought to sober us, perhaps startle us, encourage us. For it is better to be judged of the Lord than by men. And Christ is to be our judge in the last day. For God hath appointed a day in which He will judge the world in righteousness by that man whom He hath appointed, whereof He hath given assurance in that He hath raised Him from the dead. He has given us this promise: "Be thou faithful unto death and I will give thee a crown of life." And to him that overcometh are promised the "all things" of His grace and glory.

The PRAYER MEETING

By SILAS JONES

A CHURCH UNDER THE BLIGHT OF FALSE TEACHING.

Topic, Oct. 24. Rev. 2:18-29.

Some churches never change. They ask for the confidence of men on the ground that they tolerate no innovations. New ideas are an abomination to them. They may not be engaged in many forms of service that demand the attention of Christian churches but that does not disturb their consciences. They do as the fathers did and what more can be asked of them? The church in Thyatira believed in progress. It is not stated that this church had introduced anything like the modern Sunday school for the instruction of its members or a missionary society for the extension of the kingdom of God, but we are informed that its last works were more than the first. Increase in work requires new ideas and new methods. The Lord approved the progress in Thyatira. We ought not to doubt that he approves all methods and organizations that add to the power of the church in winning souls to him. They are the best servants of the Lord who find out what the work of his church is and then adopt the most effective methods of doing it without wasting time in looking for the sanction of ancient custom. The less they think about the ways in which men in the past have filled the divine purpose and the more they think about how they may do the work assigned to them, the greater will be the glory gained for the church and the Lord.

A false theory of life will bring ruin to the most energetic community. A working church will soon lose its vigor if it admits teaching that lowers its ideals. Thyatira was in danger from the activity of a false prophetess. She seems to have come forward with what looked to the uninstructed like a very profound philosophy, but which in reality was a cunningly devised scheme for leading men into plain, every-day wickedness. The church did not silence her. Perhaps it was deceived. Dr. Martineau is quoted as saying: "There is a remarkable intellectual subtlety engaged now-a-days in perplexing men's moral convictions." Whether in Thyatira or in the church of to-day, the intellectual subtlety that is engaged in perplexing men's moral conviction should be met by plain common sense and devotion to duty. The church should have abundance of love for the

sinner but it has no right to permit infidelity to the moral law to be taught by any of its members.

Not every one in Thyatira was versed in the "deep things of Satan." Some saw what was beneath the fine words of the prophetess. They declined to be awed by her pretensions. They knew villainy when they saw it. Their minds had been purified and quickened by the coming of Christ into their hearts. They had a standard to use in judging whether a doctrine was false or true. The church was not the final authority for them. They judged the church by Christ. When the church was wrong they were not deceived. It was hard for them to keep the faith, but they did not forsake the Lord because others were becoming confused.

Authority over the nations is promised to him that overcometh. Here is a good place to stop and think. Christian character is to rule the nations. Force and shrewdness are more and more to be subordinated to goodness. The world is asking what sort of men our religion produces. It is beginning at the right place. It may not always understand the great qualities of Christian character but it will in the end. Then we present to the world our creeds, it will give heed in accordance with its opinion of our conduct.

GOOD NEWS FROM CANTON.

There is much rejoicing in Christian University, Canton, Mo., as well as among the friends of the school elsewhere. Here is the reason for it. When the old college building was totally destroyed by fire, March 23d, 1903, the Trustees of Christian University immediately took steps to erect a modern structure adapted to the present and future needs of the school. We have now the best and most commodious school building owned by our Brotherhood.

When the time came to pay for it, we did not have money enough and were compelled to borrow \$15,000 from our friends. This money was borrowed 2½ years ago, and since that time the Trustees have been able to reduce the principal of the debt by only \$1,250, so that now we owe \$13,750, plus 2½ years' interest on the same at 6 per cent.

Five weeks ago, some of our creditors demanded their money and threatened to make trouble for us if we did not pay. The Trustees had no available funds that could be used for that purpose, so it was decided to try to raise the money to pay off the entire debt, together with accrued interest.

Subscriptions were taken on condition that enough be pledged by October 1st, 1906, to wipe out the entire debt. Many thought the task too great, but as the work progressed, interest increased and when the books closed on October 1st the subscriptions, all of which are to be paid within the next ten days, amounted to \$15,800.00. There were many liberal givers. One brother in St. Louis pledged \$5,000; another in Kansas City \$500. In Canton, one donor pledged \$1,000; seven promised \$500 each; others give \$250 each, while many donated smaller sums.

I have never witnessed a more liberal and cheerful response to a call for help and desire hereby to publicly thank all those who have assisted us in word and deed.

Within the next two weeks, Christian University will be entirely free from debt.

PIMPLES, BLACKHEADS—

Get Rid of All Your Face Troubles in a Few Days' Time With the Wonderful Stuart Calcium Wafers.

Trial Package Sent Free.

You cannot have an attractive face or a beautiful complexion when your blood is in bad order and full of impurities. Impure blood means an impure face, always.

The most wonderful as well as the most rapid blood cleanser in Stuart's Calcium Wafers. You use them for a few days, and the difference tells in your face right away.

Most blood purifiers and skin treatments are full of poison. Stuart's Calcium Wafers are guaranteed free from any poison,—mercury, drug, or opiate. They are as harmless as water, but the results are astonishing.

The worst cases of skin diseases have been cured in a week by this quick-acting remedy. It contains the most effective working power of any purifier ever discovered,—calcium sulphide. Most blood and skin treatments are terribly slow. Stuart's Calcium Wafers have cured boils in 3 days. Every particle of impurity is driven out of your system completely, never to return, and it is done without deranging your system in the slightest.

No matter what your trouble is, whether pimples, blotches, blackheads, rash, tetter, eczema, or scabby crusts, you can solemnly depend upon Stuart's Calcium Wafers as never-failing.

Don't be any longer humiliated by having a splotchy face. Don't have strangers stare at you, or allow your friends to be ashamed of you because of your face.

Your blood makes you what you are. The men and women who forge ahead are those with pure blood and pure faces. Did you ever stop to think of that?

Stuart's Calcium Wafers are absolutely harmless, but the results,—mighty satisfying to you even at the end of a week. They will make you happy because your face will be a welcome sight not only to yourself when you look in the glass, but to everybody else who knows you and talks with you.

We want to prove to you that Stuart's Calcium Wafers are beyond doubt the best and quickest blood and skin purifier in the world,—so we will send you a free sample as soon as we get your name and address. Send for it to-day, and then when you have tried the sample you will not rest contented until you have bought a 50c box at your druggist's.

Send us your name and address to-day and we will at once send you by mail a sample package, free. Address F. A. Stuart Co., 51 Stuart Bldg., Marshall, Mich.

The new building, with its furniture and apparatus cost \$60,000, and we expect to have a grand celebration as soon as the deed of trust, which now incumbents the property is canceled.

Now we expect to work for additional endowment and expect to report no less than \$100,000 at the Pittsburgh Centennial.

Carl Johann.

How many of us live in dark, wretched, poverty-stricken Grumble Lane, when we might live on broad, sunny Thanksgiving Street, with plenty of God's sky above us!—Christian Work.

A Story of Success

Everyone is interested in a story of success—interested in the how and the why of notable successes achieved in religion, politics, art or business. This being such a story—a review of the inception and growth of an enterprise from one small room (or no room at all), to a mammoth storehouse—is the reason for its being written.

When the Albaugh brothers were selling goods by a house-to-house canvass, they were successful, because persistent, honest and enterprising. They gave each patron one hundred cents' worth of goods in return for each dollar they received, and so, in addition to making a profit, made a friend. Thus a business was established which soon enabled the brothers to take up their studies and complete the course in an Ohio college. The same characteristics were manifested in the college life, and as a result the Albaughs were popular—made still more friends—and confidences thus established have never yet been betrayed. After school—more work. Again the brothers took up the canvassing, and the business grew and prospered until a room was required in which to carry stock—that was the beginning of the present immense establishment of Albaugh Bros., Dover & Co. Much might be said of the hard work, the discouragements which had to be met before the light began to break in the east for this embryo firm, but all these difficulties were promptly overcome—new lines were added to the little stock, more help was needed to carry on the work, more agents were engaged to sell the goods, and new blood was brought into the firm until the specialty company, handling household necessities and toilet articles outgrew itself—then it became Albaugh Bros. & Dover. That was some five years ago. A year later the annual business reached the \$92,000 mark, and it was decided to organize and incorporate the business, so that its scope of business activity could be broadened and still further lines of trade established. The decision having been made, the capital stock was placed at \$100,000 and by a most original and unique contract-plan, was soon subscribed. Since that time the business has grown by leaps and bounds until this year, when Albaugh Bros., Dover & Co., closed their books, they find it a record-breaking year, and on a capitalization of only \$500,000.

This is surely a record to be proud of, and one on which the managers and stockholders are to be congratulated. As an evidence of the financial success of the company, we need only to refer to the stock which is selling at 150. This price is the result of prompt dividends paid to the stockholders—dividends honestly earned by selling good goods at a fair profit, on the same principle which made the small beginning successful. It is the golden rule in business. The trade has grown along these lines until the capital stock has been raised to one million dollars to meet the demand of the growing business.

In the allotment of their stock, as in the past, the Albaugh plan will be followed, a plan which is described as the most original and unique in the history of corporations of this character—a plan which places all on an equal basis and gives the small stockholder an equal show with every other stockholder. In fact, the motto of the company is, "All together, each for the other." This is

truly scientific co-operation—the Golden Rule. I have already referred to the mammoth storehouse now occupied by the company.

This building is located on the company's property at Marshall Boulevard and 21st street. The tract of land owned here, faces 225 feet on Marshall Boulevard, and is 175 feet deep. The building, which is just completed and is now being occupied, is 75 feet on the boulevard by 175 feet deep, is nine stories in height, and is a most massive and substantial structure—a masterpiece of the builder's art. Just an idea of its construction: It stands upon a massive concrete foundation, which extends from the basement floor down to below the water level of Lake Michigan, and rests on more than 600 white oak piles, driven down to solid rock. The walls are built of hard brick, and are ornamented with elaborate trimmings of granite, cut-stone and ornamental iron. In the building are two stairways and two elevators, each one enclosed with brick walls and protected by automatic fire doors, making the whole

ing and shipping; the back half of the first floor to loading. The general offices are located on the first floor and are handsomely appointed. Two telephone exchanges are installed, one for the outside connection and a separate system of inside phones, having no connection with the general service, it being installed for strictly house use. Taken altogether, this new plant is one of the most substantial and best equipped business houses in the city of Chicago. While the building we have described is massive and impressive, yet there is ample room on the company's ground to build two more like it, side by side. In all, the company now enjoys the use of 120,000 square feet of floor space, or about three acres.

From the beginning of this immense business, all though its history, all through its career, its managers have adhered religiously to the golden rule in business—to the Sheldon plan of conducting its affairs, and success has crowned every effort. The company now issues one of the most massive general catalogues ever compiled, besides issuing numerous departmental catalogues, premium lists, special lists, and the secretary of the company, Mr. Meyers, edits and circulates a monthly publication, "The Scientific Co-Operation" whose function it is to keep the stockholders and others advised of the doings of the company—another unique and original plan, successfully carried out. Concluding my inspection of the new building, I sought out one of the managers of this progressive concern and obtained from him a further statement of the unique plan upon which the business of the company is founded.

"There has been a great deal said about co-operation of late years," said he, but we regret that a large per cent of the efforts along this line have been misdirected. Co-operation merely means the joining of hands and the working together in a common project. Governments would soon become disintegrated were it not for patriotism and loyalty; churches would soon go to ruin were it not for the brotherhood idea; while even the family could not be kept intact without a harmonious understanding and a mutual working together in peace. Along business lines co-operation is not wholly an experiment, although the star seems to be just rising in this country. England has a large number of co-operative societies and associations, many of which are proving eminently successful. We have made a careful study of these movements, as well as the experiences of co-operative organizations in this country. The plan of Scientific Co-operation is the result of research, coupled with four years of study along original and practical lines.

"After having worked this original plan out," he continued, "we took our suggestions and outline of the proposition to the very best business and legal talent that we could reach in this city and New York, to get unprejudiced opinions upon its practicability. It was universally pronounced unique, simple, practical and absolute.

"Here is the result of our investigation in the words of one of authority: 'It is the most practical means of securing the absolute success of a business enterprise and sharing its prosperity with others that I have ever investigated.'



an ideal mercantile house of the highest order. This building was erected at a cost of \$128,000, while the annex, 30x225 feet, three stories, in which is located the heat and power plant, the Western Thread and Dye Works, and manufacturers of ladies' tailor made clothing (a subsidiary company), cost \$35,000.

While several details are yet to be completed, a general idea of the plans may be conveyed by the following: The eighth floor is devoted to the printing, mail and advertising departments, toys, books, etc. There is also a private room for the use of the board of directors. On the seventh and sixth floors we find jewelry, music, harness, sporting goods, vehicles, etc. On the fifth, the clothing, millinery and dry goods. On this floor is kept constantly employed a large force of skilled workers, for the company manufactures its own entire line of clothing and millinery goods. The fourth floor is devoted to the premium goods. Two hundred and thirty household articles are manufactured or prepared under the company's own special brand, the lines being teas, coffees, extracts, soaps, perfumes, and a complete line of pure foods—all these being sold on the premium plan, the list of premiums embracing 600 different articles. The business in this department alone, runs into the hundreds of thousands of dollars each year. The third floor carries the groceries, hardware and agricultural implements. The second floor is devoted largely to pack-

Another said: 'Why that is Co-operation reduced to a science.' This opinion, so aptly expressed, was taken as our keynote."

The manager then explained at some length the details of their place of co-operation, showing the many advantages offered by it, and exhibiting very forcibly the protection afforded the co-operators and stockholders by the perfect working of the system, and again emphasizing the fact that every individual is treated impartially—this applying to every individual of the two thousand stockholders now interested, as well as to those who it is hoped will yet identify themselves with the corporation. All this means that men, women and children who can give credentials upon the score of Christian character can secure an interest in the enterprise. By taking advantages of this original plan, a few dollars can be applied each year and the Co-operator "grows up with the business," sharing in its successes and having the same kind of an interest that any other individual holds. In other words, this is **Co-operation in deed as well as in name.**

In closing this article, it is well to remember that the business was financed by private capital and carried to a successful issue as a partnership enterprise before the invitation to co-operate was extended to others.

Scientific Co-operation, as originated in behalf of Albaugh Bros., Dover & Co., has never been used in connection with any other business enterprise, and has been pronounced by the best legal and business talent in the country as the most ingenious and practical arrangement for securing absolute success of the business enterprise and sharing its prosperity with others, ever investigated. It makes possible the motto: "All together, each for the other."

Such, in brief, is the story of Albaugh Bros., Dover & Co., and such is the story back of the stock in the company and back of the goods they sell.

WISCONSIN STATE CONVENTION

The W. C. M. A. met in annual session with the little church at Ladysmith. A mission child of the society and yet so capable as an entertainer that hospitality was one of the marked features of the convention. The Christian Endeavor Society spread a luncheon for the convention at 6 o'clock on Saturday that would do credit to one of the strongest societies in our larger churches. The missionary spirit of the convention was fine—and some of the grandest missionary minds of the brotherhood were present to direct the enthusiasm their presence kindled.

J. H. Mohrter was at his best and so sweetly fell the gospel of benevolence from his chastened lips that we forgot to feel that he represented our National Benevolent Association and as he preached Christ to us we were convinced that love is the universal solvent—that it begins at home and knows no boundary.

Mrs. Louise Kelley of Kansas was an inspiration to the C. W. B. M. But her lofty vision and her unifying spirit were felt in every session, and contributed much to the total of benefit to be felt in Wisconsin churches as coming from the convention of 1906.

The voice of Stephen J. Corey is new to the Northwest. But his splendid manhood is a certain prophecy of a day that is coming when the true disciple of Christ will answer gladly—the world's

imperative—and go into all the world to preach the gospel of Christ—the power of God unto salvation.

Who would dare to undertake to characterize the message of Bro. Muckley. He stands alone—unanswerable—and unsurpassable. He takes a cold financial proposition and so clothes it in the garments of his genius—that it throbs with interest and "perpetual-motion-financiering"—clearly foretells the immortality of consecrated cash.

The convention sessions were well attended—the speakers were well prepared and a deep spiritual undertone was characteristic of every hour.

John C. Thurman of Green Bay and general auditor of the Green Bay R. R., has served as state president for 7 years. Serious illness kept him away this year and no loss was so deeply felt by the convention as this.

Earle Pease of Grand Rapids, cashier of the First National Bank, serves as state treasurer and member of the state board.

J. H. Fisher of Center, a large land owner and business man, serves as recording secretary and member of the state board.

It is to busy consecrated business men like these that we turn with our hopes for the future of Wisconsin missions. Bye and bye others will follow their example and some day our conventions will become the meeting place for prosperous generous, far sighted men of affairs.

H. F. Barstow, who has been corresponding secretary for 3 years, and whose face is familiar to every church in the state, made a splendid report of progress. Seventeen per cent was added to the membership during the year and when the difficulties of the field are known this is indeed a marvelous record. Bro. Barstow felt that it was impossible for him to continue the work as state secretary.

The convention adopted resolutions commending his untiring and unselfish labors, and asking him to accept a position as state evangelist for the coming year.

C. W. Dean was chosen his successor as state secretary.

P. A. Sherman of Rib Lake had charge of the Christian Endeavor session and gave an address.

J. W. Laramore of Footville gave an address "Guided by Their Word" at one of the evening sessions.

The convention devoted one session to the consideration of the present status of Christian union, and a very generous spirit was manifest.

The convention voted to plant a new church at Janesville this year and meet with them for the convention of 1907.

J. W. Street of Illinois had charge of the convention music, spoke in the interest of Eureka College and gave sermon at the communion service.

Dr. Dean of Oakland, Cal., and Mrs. Dora D. Dean of Grand Rapids, Wis., each brought a great uplift to the convention by the way in which they rendered gospel solos.

Officers for 1907 are as follows: J. C. Thurman, president, Green Bay; C. W. Dean, corresponding secretary, Grand Rapids; J. H. Fisher, recording secretary, Center; E. M. Pease treasurer, Grand Rapids; State president of C. W. B. M., Miss Mettie Monroe, Monroe, and Miss Ida Towne, Waupun, as secretary.

C. W. Dean.

TENNESSEE STATE CONVENTION.

From Oct. 1st to 4th the "Peculiar People" gathered in convention at Paris, Tenn. About one hundred were there outside of Paris.

A. I. Myhr, corresponding secretary and state evangelist for 17 years, presented an encouraging report. There were substantial gains in the way of new congregations, converts, etc., but the thing that created the most enthusiasm was the announcement that the permanent fund now amounted to \$15,000. It was determined to make this \$50,000 by 1907.

The program was good. While there was not a minister present who had attained to the dignity of gray hairs, and hence the convention lacked somewhat of that quiet dignity inseparable from the deliberations of mature men, there were numbers of young and middle aged ministers, full of vigor and earnestness. As Tennessee is still in the throes of the struggle between the "plus ultras" and the "ne plus ultras" it is encouraging to know that the men who are determined to put Tennessee in the front rank of missionary endeavor are competent men.

Fifteen thousand disciples are now identified with the missionary forces.

A. I. Myhr was continued as corresponding secretary and state evangelist, and W. J. Shellban was succeeded as S. S. evangelist by J. E. Baker of Jackson, Tenn.

The C. W. B. M. sessions were as usual full of the spirit of devotion and consecration so characteristic of these good women. Miss Anna E. Davidson, president Illinois C. W. B. M., was present to aid them in their deliberations. Perhaps no missionary force in the state is exercising a more gracious influence than that generated by the C. W. B. M.

The next convention meets with Vine Street Church, Nashville, and if plans proposed at Paris can be carried out, the year will be one of great activity.

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FROM THE FIELD

TELEGRAMS

Oskaloosa, Iowa, Oct. 5.—Meeting closed last night. 235 were added in 26 days, 27 at the last service, 14 of them men.

A. E. Cory, Evangelist,
Mrs. Collins, Singer,
S. H. Zendt, pastor.

Kansas City, Mo., Oct. 7.—Jackson Avenue church continues with W. J. Lockhart and Charles Altheide leading splendid men and a great church.

Frank L. Bowen, pastor.

Sullivan, Ill., Oct. 7.—Seventy-eight to-night. 86 to-day. 470 to date. 4,008 since January 1.

Scoville, Smith and the Kendalls.

ILLINOIS

Niantic—J. Will Walters, the pastor, is being assisted in revival services by Chas. E. McVey, song evangelist. There is good interest in the meeting and fair promises of splendid success. Bro. Walters is at liberty for holding one other meeting during November and December.

Pekin—There was one confession September 30th, a member of the Junior Christian Endeavor Society. J. A. Barnett is just closing his ministry with this church.

Heyworth—J. P. Givens, the minister, has had assistance of Evangelist W. F. Shearer in a meeting of four weeks duration, which had the splendid result of 24 additions to the membership of the congregation.

Virden—John W. Marshall and Edw. O. Beyer, general evangelists, are continuing in a meeting which is full of interest. There have been 38 additions, 30 of them by baptism. H. J. Hostetler is the successful pastor. He is an untiring worker. His wife is a splendid helper. Their work is in a difficult field, yet much has been accomplished in the past year and half.

Rutland—The meeting in which C. L. Organ, state evangelist of Iowa, is preaching for R. B. Doan, the minister, is starting well. During the first twelve days there were fifteen confessions and three additions otherwise. The meeting will continue indefinitely.

INDIANA

Gas City—There were three additions in the last service of the meeting which was held by Evangelists Maple and Miller and which closed Sunday evening, September 30th. As a result of the 20 days meeting there were 18 additions and

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the church was made ready for employing a pastor regularly. These evangelists' issue, the Evangelistic Herald as a special feature of their methods of campaigning.

KANSAS

Lebo—W. M. Stuckey, the minister, has been in a most interesting meeting which, although it did not result in many additions to the church, did much good in the community because of the spirit of hearty co-operation manifested in this meeting. The other churches adjourned their mid-week and Sunday evening services to join with the Christian church in the evangelistic effort. Bro. Stuckey will close his work at Lebo in December to be free for evangelistic labors.

NEBRASKA

Beaver Crossing—D. M. Sayles, the minister, has the assistance of evangelists Austin and McVey in a stirring meeting. In spite of other attractions in the town, interest has been good and audiences have been large. On October 3d there had been 25 additions, 19 by confession.

Chester—Knox P. Taylor of Illinois has just closed an interesting institute revival which made a lasting impression upon the church and accomplished some splendid results. There were six additions to the congregation, five of them, confessions. The pastor, D. G. Wayner reports one addition since the meeting. He most heartily commends Bro. Taylor's work in thorough Bible training.

NEW YORK

New York City—There were 4 additions in the services of the First church whose minister is J. P. Lichtenberger.

SOUTH KENTUCKY

The work moves on in South Kentucky and not much ado about it. Since June 30th, the evangelist has been in the field and six meetings have been held as follows: Berea, Logan county, twenty-one added and \$75 raised for the work; Bethel, Graves county, none added but \$25 raised for South Kentucky missions; Lynnville, Graves county, resulting in the reorganization of the church, arrangements made to rebuild, and \$22.50 raised for South Kentucky missions; Shelton's Chapel, Graves county, three added and \$8 raised. The latter is a mission church. A building was purchased by the church at Mayfield from the Methodists and South Kentucky Association is helping to sustain preaching there. J. C. Shelton of Mayfield is the splendid minister.

The next meeting was a short one at Henshaw, but on account of a pressing demand to go elsewhere, T. T. Roberts of Morganfield took up the work, and some twenty-five additions was the result. T. T. Roberts will succeed anywhere.

A few days were spent at Hawesville assisting the new church in their building enterprise. Plans were being procured for a church building and it is hoped that we will have a splendid building there by early spring. Bro. Self, the assistant minister of the Owensboro

church, preaches there once a month. The Lord speed him in his work.

An urgent request was made to get the evangelist to hold a meeting at Murray. Fifteen days were spent in that good town and among that good people. G. H. C. Stoney, one of God's truly devoted men, is their preacher. Everything was in fine condition for a meeting, and fourteen were added and \$75 paid to sustain the work.

South Kentucky Mission Day is on hand the FIRST LORD'S DAY IN NOVEMBER. Notices have been sent out to many churches. Our watch word is, "\$4,000 for South Kentucky Missions." Last year every single dollar that the Association owed was paid, and a few hundred dollars left in the treasury with which to begin the new year's work.

As soon as the committee can possibly do so the work will be enlarged. More evangelists will be placed in the field. The time for the greatest work ever done in South Kentucky has dawned upon us, and an earnest appeal is made in the fear of God and love for his cause to every church and individual to help in this work. May we not have a liberal response from every one on the first Lord's day in November.

The work on the new church house at Mayfield has begun. Ground was broken September 19th, and the work of excavat-

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ing started at once. Old Brother Thomas, the only charter member left, was the first to use the spade. He made a touching talk. It was a solemn scene. Many others made splendid talks, among them Maj. H. S. Hale, one of the strong pillars of the church. Roger L. Clark, the earnest and efficient minister is leading the way and success is in their pathway.

E. W. Sears and his good wife are now in charge of the work at Russellville. Since November last two meetings have been held there, one by the writer and the other by that splendid gospel team, the "Martin Family." In the first meeting (held by the writer) twenty were added to that congregation, a splendid C. W. B. M. organized. In the other meeting a number of additions were also gained, and the work there is now on a self-sustaining basis. In all the work done there that church has not called on our missionary treasury for one cent, although our committee promised to stand by them. E. W. Sears will do a great work at Russellville, I am sure, and God will be praised as the result. Before this is printed we will be off for Buffalo. O! God speed the day when we will be a missionary people equal to our resources.

W. J. Hudspeth,
Hopkinsville, Ky., October 4th, 1906.

KENTUCKY WORK AND WORKERS IN SEPTEMBER.

D. G. Combs was detained at home by the sickness of his daughter a part of the month, but he was in the field twenty days in the counties of Carter, Garrard, Mercer and Rockcastle. There were forty-seven added and much other good accomplished.

There was one addition at Berea and C. A. Van Winkle is getting matters well in hand for a vigorous winter campaign. From twelve to fifteen hundred students are expected there this winter and a great opportunity is presented for preaching the gospel.

W. J. Cooke had a good month. There were twenty added and \$254.50 raised for state work. He is now in a meeting at Erlanger with L. B. Haskins. Four added the first day and indications point to a good meeting.

The work of G. W. Adkins resulted in three added and other general good.

The month was largely spent by J. W. Masters in Harlan county. Nine added, a lot secured and \$605.50 raised to build a house of worship at Harlan Court House. Another county seat will soon be provided with a house that is Christian only.

Harlan C. Runyon had two additions at Latonia, burned the church extension notes that had been paid and reports that Mrs. Whipple has given on the annuity plan a house and lot worth \$1,600 adjoining the church lot. Either the enlargement of the house of worship or the building of a new house is imperative. Not room for the people who attend services.

L. B. Haskins says that a good meeting may be expected at Erlanger. His report indicates that he has resigned to take effect January 1st. He is a fine man and we regret to see him give up this field.

W. H. Cord was with Cannel City one Sunday. Officers are to be ordained in

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October, H. W. Elliott assisting. Work reported as doing very well.

Bardstown work moves on as usual. J. B. Briney and the church will be helped in a meeting by Dr. M. Gano Buckner, Harrodsburg.

J. S. Mill was at Beattyville two Sundays and reports work going on very well.

Valley View had the services of D. C. McCallum half time and matters are about as usual. A meeting is planned for fall, if suitable man can be secured to help.

S. J. Short added nine in the Big Sandy Valley and raised \$140 for local work. Efforts are being made for a general advance movement in that important field.

H. W. Elliott was at work all the month in the interest of state missions. He preached every Sunday at one or more places, attended two conventions aside from the state convention, added two, raised \$1,781.66, reported a balance on hand at Louisville of \$1,168.84 and we increased the amount given by the churches over the former year \$1,035.

This made us able to meet our obligations for the year to Sept. 1st and left a balance on hand of \$255.

We enter a new year with greater opportunities than ever before. Already instant appeals are being made for help. Some of our present fields are pleading for larger appropriations that they may have preachers full time instead of part of the time.

Other evangelists need to be employed.

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New fields are open to us and old ones need to be held. Our excellent convention at Louisville bids us hope for greater things from the brethren in the new year upon which we have entered. By the time this reaches print the minutes of the convention will be mailed and letters concerning the November offering will have been mailed. The replies to these letters must in a large measure govern the board in arranging the work for 1907. Prompt replies are urged from the brethren every where. Give us some idea as to your willingness to help us during the coming year. Let all the preachers and all the churches give us immediate knowledge of your plans relative to our work in Kentucky.

N. W. Elliott, Sec.
Sulphur, Ky., Oct. 5th, '06.

THE HOT SPRINGS WORK.

Perhaps it will be of interest to your readers to know how we progress with the work here. There are additions frequently, attendance good, both at church and Sunday school, but the feature of work of most interest to all is the building of the new church. We are planning to push that part of our labors here vigorously. Our women have organized a Woman's Building Circle, and appointed one of their number corresponding secretary, who will devote all of her time to assisting in raising the funds needed for finishing paying out the lot and building the house. We still have \$1,200 to raise on the lot, and the building we are going to erect will cost between \$15,000 and \$18,000, and we ask for these ladies who have entered upon this work with all their hearts your sympathy and co-operation. Remember that this work can only be completed with the assistance and co-operation of the brotherhood and the sooner you assist in this work the better will be for us and missions in general. Help these good women, if they call on you.

T. N. Kincaid.

WISCONSIN CONVENTION.

The Wisconsin State Missionary Convention met at Ladysmith where our State Secretary Barstow ministers. To itemize the good things we heard would take too much time and space, but the program was a choice one and salient emphasis was given to the special need of Wisconsin. The reports from the mission churches show a strong healthy growth. No new work was taken up during the year.

Sister Kelly of Emporia, Kan., and Sister Boyd of India were with us and inspired us as only consecrated lives could. Bros. Muckley, Mohorter and Corey representing their respective boards, gave us most interesting addresses. Especial mention should be made of the excellent paper prepared and read by Chas. W. Dean of Grand Rapids, on the "Present Status of Christian Union." It was rec-

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ommended by the convention that this be printed. Bro. Street, a splendid Christian man from Illinois, led in song and also addressed us on three occasions. Mrs. C. W. Dean of Grand Rapids, Dr. Dean of Oakland, Cal., and Miss Brownell of Ladysmith delighted the convention with their solos. Much of the success of the convention was due to condition of the churches in Ladysmith. There is a close fellowship between the Baptist, Congregationalist and Christian people, due largely to the untiring efforts and Christian character of Bro. Barston. We held our last session in the Congregational church and it was crowded to overflowing.

Chas. W. Dean of Grand Rapids is our state secretary for the coming year and Bro. Barston has been asked to act as our state evangelist. Long will the memory of the Ladysmith convention live with us and inspire us to greater work for our Master.

P. A. Sherman.

EMINENCE CHURCH.

The Eminence Christian Church, located 5 miles west of Atlanta, Ill., has lost to North Dakota by emigration about 90 of its membership in the past three years. The pastor, W. O. Laffin, is now at Gramer, N. D., in a meeting being held in the opera house in an endeavor to gather up the scattered members into an organization. The Eminence church pays the salary while the Dakota brethren bear the traveling expenses. Sister Laffin, who is a fine vocalist, leads the singing. The Eminence Church is the oldest organization of the kind in northern Illinois, with the exception of Armington, being organized June 17, 1837. The congregation is occupying its third building, which is said to be the best country church in Illinois among our brotherhood. Brother Laffin has been in the service as pastor for three years and has done a good work.

A. A. A.

MUIR MICHIGAN.

Last Sunday was my first day of service for the church in Muir and it is pleasant to be in this beautiful village of historical interest to the disciples of Christ. This is the mother church of the state. There is in every soul a deep reverence for the house of God, but there is a double feeling of awe as one enters the Muir church, because of the great men

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of God who have wrought here. Isaac Errett was the organizer and first pastor of the church. Then came Alanson Wilcox, now of Cleveland, O. In addition to the regular pastors the pulpit has been filled at times by President James A. Garfield and Herbert L. Willett of the University of Chicago, and others.

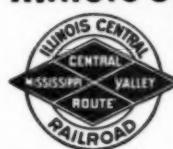
In September the semi-centennial was celebrated by the church in the original church house which has in itself an air of dignity reflecting the stateliness of the days of old.

My immediate predecessor was Bro. A. N. Cooper, now of Lawrence, Iowa. I learn with pleasure that Bro. Cooper is loved and respected by the entire congregation. He was untiring in his labors here and is loved much. My prayer is that the Muir church may prosper in days to come as it did during his ministry. The work is in good shape and the outlook is good.

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